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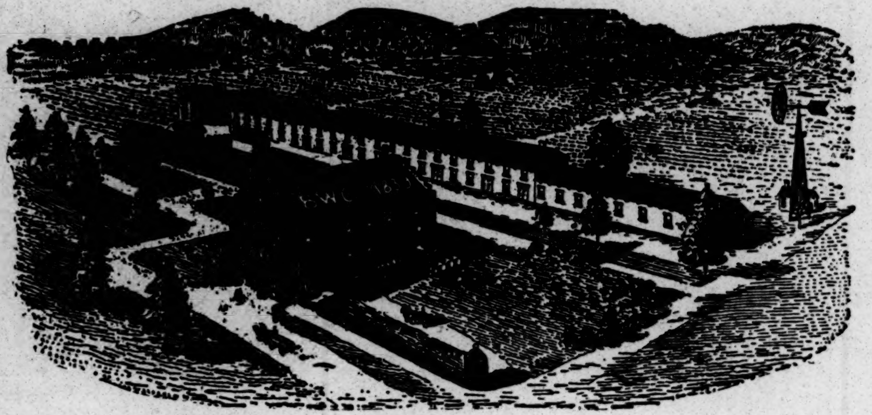

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THE

ECCLESIASTICAL REVIEW

VOLUME 104.—MAY, 1941.—NO. 5.

THE NEED OF A NEW REVISION.

I TAKE it for granted that the readers of THE ECCLESIASTICAL REVIEW are familiar with the three masterly articles on the Revision of the Catholic New Testament, by the distinguished Professor of Sacred Scripture at the Catholic University, which appeared in the January, February, and March numbers of the REVIEW. If this great project has been brought to a successful conclusion no little credit is due to the vision, erudition, industry, patience and perseverance of Monsignor Newton.

The new version aims to supply the general reader with a rendering which, while faithful to its original and abreast of the knowledge of the day, shall present the language of the Evangelists and Apostles in English as correct and clear as may be obtained. As for the style, the editors have tried to make the new version pleasant to read, familiar yet impressive, and simple yet dignified. No one acquainted with the subject will dispute that the Challoner text, with all its unquestionable [1] merits, can no longer be accepted as an adequate rendering. Had there been no actual defects, changes in the English language, discrepancies in English and American usage, and an improved knowledge of the Greek and Latin texts would have rendered a corrected version desirable.

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[1] Monsignor Ronald Knox, writing in *The Clergy Review*, Feb. 1940, p. 96 has this to say: "The Authorized Version is good English only because English writers, for centuries, have treated it as the standard of good English. In itself, it is no better English than the Douay; Professor Phillimore used to maintain that the Douay was better. Only the Douay was written in the language of exiles, which became, with time, an exiled language."

The Challoner text is marred by its strongly Latinate style and by its retention of technical terms in their original form. To counterbalance the inflated diction of the New Testament it is only fair to add that there are many passages, particularly in the Gospels [2] of plain colloquial writing and clear rendering. As an example of Latinisms eliminated cf. Challoner [3] I Cor. xiv: 7-12, " Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air. There are, for example, so many kinds of tongues in this world; and none is without voice. If then I know not the power of the voice, I shall be to him to whom I speak a barbarian; and he that speaketh, a barbarian to me. So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church "; the R.V. reads, " Even inanimate instruments, like the flute or the harp, may produce sound, but if there is no difference in the notes, how shall it be known what is piped or harped? If the trumpet give forth an uncertain sound, who will prepare for battle? So likewise you—unless with the tongue you utter intelligible speech—how shall it be known what is said. For you will be speaking to the empty air. There are, for example, so many kinds of languages in this world and none without a meaning. If, then, I do not know the meaning of the language, I shall be to the one to whom I speak, a foreigner; and he who speaks, a foreigner to me. So also you, since you strive after spiritual gifts, seek to have them abundantly for the edification of the church." Cf. the subtle Latinism in Acts x: 33 (C), "Thou hast done well in coming." R.V. reads, " Thou hast very kindly come." The Acts of the Apostles fairly bristles with juridical terms which are rendered largely unintelligible by Challoner's translations. Cf. Acts xxiii: 20, " as if they meant to inquire some thing more certain touching him." R.V. reads " on the plea that they intend to have a more thorough investigation into his case." Cf. Acts xxiii: 6 (C), " I am called in question "; R.V., " I am on trial." Cf. Acts xxvi: 6 (C), " I stand subject to judgment "; R.V., " I am standing trial "; Acts xix: 38 (C), " Let them accuse one another "; R.V., " Let them take action against one another "; Acts xix: 40 (C), " For we are even in danger to be called in question for this day's uproar, there being no man guilty (of whom we may give account) of this concourse "; R.V., " For we are even in danger of being accused of riot over today's uproar, since there is no culprit whom we can hold liable for this disorderly gathering ". Cf. Hebr. vi: 16 (C) " and an oath for confirmation is the end of all their controversy "; R.V., " and an oath given as a guarantee is the final settlement of all their disagreement ". Cf. Hebr. vii: 1 (C), " now of the things which we have spoken, this is the sum "; R.V., " now the main point in what we are saying is this "; Luke ii: 26, " and he had received an answer from the Holy Ghost." " Responsum " here does not mean an answer, as no question was asked, but rather " a revelation ". Hence the R.V. reads, " And it had been revealed to him by the Holy Spirit "; Matt. ii: 23 (C), " coming he dwelt "; R.V., " he went and settled "; Apoc. xvii: 9 (C), " and here is the understanding that hath wisdom "; R.V., " and here is the meaning for him who has wisdom ". In Vulgate Latin, an abstract noun frequently has a concrete meaning; cf. Eph. iv: 8 (C), " he led captivity captive ", which to most readers is sound without sense; R.V. reads, " he led away captives ".

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[2] Thee Rheims New Testament had a considerable influence on the phraseology of the Protestant Authorized Version. Cf. Westcott, *History of the English Bible* (3d ed.), p. 106.

[3] Challoner is referred to throughout the article as C; the Revised Version as R. V.

As examples of Hebraisms eliminated, cf. Apoc. iii: 8-9 (C), " Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet "; R.V., " Behold I have caused a door to be opened before thee which no one can shut, for thou hast scanty strength, and thou hast kept my word and hast not disowned my name. Behold, I will bring some of the synagogue of Satan who say they are Jews, and are not, but are lying—behold, I will make them come and worship before thy feet ". Cf. Luke ii: 44 (C), " and thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance "; R.V., " But thinking that he was in the caravan, they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances "; Acts v: 28 (C), " commanding we commanded "; R.V., " strictly charged "; Mk. xiii: 2 (C) " a stone upon a stone "; R.V., " one stone upon another "; Rom. iii: 20, " no flesh shall be justified "; R.V., " no human being shall be justified ".

Technical terms have been translated into English. Cf. Matt. xxvi: 17 (C), "azymes"; R.V., " unleavened bread "; John v: 12 (C), " Probatica "; R.V., " Sheepgate "; Rom. ix: 29, " Lord of Sabaoth "; R.V., " Lord of Hosts "; 2 Peter ii: 4, " Tortus "; R.V., " lower hell ".

In rendering Greek and Latin tenses we must distinguish process from result. Challoner renders Luke xxi: 20 " when you see Jerusalem encompassed by an army ". " Encompassed " here is the result of process: this result would make useless the warning recorded in the next verse: " Then let those who are in Judea flee to the mountains ". Hence R.V. translates, " when you see Jerusalem being surrounded by an army ". Apoc. xix: 11 (C), " and I saw heaven opened "; R.V., " and I saw heaven being opened ".

As examples of inaccuracy in translation cf. Apoc. v: 8 (C), " having every one of them harps "; R.V., " having each a harp ". In Matt. xviii: 6 C. reads, " They fell upon their face "; R.V., " They fell upon their faces ". In Acts xxiii: 10 (C) the Roman officer, being with St. Paul, would not order the soldiers to ' go ' down but to ' come ' down. In John vii: 13 (C) " yet no man spoke openly of him, for fear of the Jews ". This suggests that some spoke openly for other reasons. R.V. reads, " yet for fear of the Jews no one spoke openly of him ". Note the misuse of ' bring ' for ' take ' in Acts ix: 30 (C), " which when the brethren had known, they brought him down to Caesarea "; R.V., " when the brethren got to know this, they took him down to Caesarea ". In Rom. xvi: 13 Challoner destroys a beautiful allusion by making two women out of one: " Salute Rufus, elect in the Lord, and his mother and mine; R.V., " Greet Rufus, the elect in the Lord, and her who is his mother and mine ". In Apoc. xii: 14 Challoner represents a woman as being fed upon the curious diet of a serpent's face:

" and there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent"; R.V., ". . . away from the serpent".

As an example of improved construction cf. Matt. ix: 13 (C), " For I am not come to call the just, but sinners"; R.V., " For I have come to call sinners, not the just". In Acts xiii: 50 (C) it must seem strange to a reader that the Jews were able to incite " religious and honorable women" to take part in a riot. The R.V. reads, " but the Jews incited the worshipping women of rank" (*mulieres religiosas et honestas*). In Philemon 21, Challoner translates " trusting in thy obedience, I have written to thee"; the R.V., " trusting in thy compliance"; " obedience" spoils the courtesy of St. Paul's request.

In translating, allowances should be made for the paucity of inflection in English. Inattention to this has been a fruitful source of mischief. Take, for example, I Pet. iii: 6 (C), " As Sara obeyed Abraham calling him Lord: whose daughters you are"; here " whose" is naturally but wrongly (as the Greek shows) connected with Abraham. The R.V. reads, " So Sara obeyed Abraham, calling him Lord. You are daughters of hers when you do what is right". Apoc. xiv: 18 (C), the horses are spoken of as dressed in fine linen: " and the armies that are in heaven followed him on white horses, clothed in fine linen"; the R.V. reads, " and the armies of heaven, clothed in fine linen, white and pure, were following him on white horses". In Hebr. xi: 10 the Latin leaves no doubt that it is the city, not its foundations, of which God is the builder. Challoner reads, " For he looked for a city that hath foundations; whose builder and maker is God"; R.V., " For he was looking for the city that has the foundations, of which city the architect and the builder is God". In Acts xix: 8 Challoner has St. Paul preaching a three months' sermon: " and entering into the synagogue he spoke boldly for the space of three months": R.V. reads, " now for three months he used to go to the synagogue and speak confidently".

The article has been carefully treated in the R.V. In Apoc. xiv: 18 Challoner translates " who had power over fire"; the R.V., " who had power over the fire". The fire on the altar is referred to, not 'fire' (the element). In Matt. viii: 12, Challoner reads " the weeping and gnashing of teeth ", but teeth don't weep! The R.V. renders this " the weeping and the gnashing of teeth." In Titus iii: 10 Challoner reads " after the first and second admonition "; R.V., " after a first and a second admonition "; no single warning can be both first and second; in John xviii: 27 Challoner reads, " again therefore Peter denied; and immediately the cock crew "; R.V., " again, therefore, Peter denied it; and at that moment a cock crowed "; an incident rather than a point of time being represented. In John xiii: 29 Challoner reads " from the East and the West "; R.V., " from the East and from the West ", there being no such quarter in the heavens as " East and West ".

The auxiliary verb ' will ' has been substituted in many places for ' shall '. There may be a debatable margin in the use of these words; but such a rendering as " God shall strike thee " [Acts xxiii: 3 (C)] or "thou shalt deny me thrice" (Matt. xxvi: 34) is quite indefensible. We certainly do not *hope* that there *shall* be a resurrection. (Cf. Acts xxiv: 15) " Having hope in God . . . that there shall be a resurrection ", which in the R.V. reads, " having a hope . . . that there is to be a resurrection ".

There is in English a frequentative present tense that is sometimes met with where it is not appropriate. Take for instance Acts viii: 30 (C), " thinkest thou that thou understandest what thou readest? " Philip certainly did not ask whether his hearer was in the habit of reading what was beyond him. The R.V. reads, " Dost thou then understand what thou art reading? "

As examples of cumbrous diction cf. Matt. vii: 9 (C), " or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? "; R.V. reads, " or what man is there among you, who, if his son asks him for a loaf, will hand him a stone ". Cf. Luke xiv: 14 (C), " they have not wherewith to make thee recompense "; R.V. reads, " they have nothing to repay thee with ". Cf. Eph. vi: 21 (C), " will make known to you all things "; R.V. reads, " will tell you everything ". In Luke i: 9 (C) we read " according to the custom of the priestly office, it was his lot to offer incense ". " It was his lot " gives a wrong impression of something habitually done. R.V. reads, " now it came to pass, while he was officiating as priest before God in the order of his course, according to the custom of the priest's office, that he was chosen by lot to enter, etc.". Cf. Apoc. xiii: 14 (C), " and he seduced them that dwell on the earth, for the sins which were given him to do ". R.V. reads, " and it leads astray the inhabitants of the earth, by reason of the signs which it was permitted to do in the sight of the beast ". Cf. also Apoc. xiii: 15 (C), " and it was given him to give life to the image of the beast "; R.V. reads, " and it (the beast) was permitted to give life ". Cf. Apoc. viii: 3 (C), " and there was given to him much incense, that he should offer of the prayers of all the saints "; R.V. reads, " and there was given to him much incense, that he might offer it with the prayers of all the saints ". In Acts xix: 18 (C), the bald, literal translation " because he had a vow " has been changed in R.V. to " because of a vow he was under ".

As regards style, in Hebr. xi: 32 Challoner reads " and what shall I yet say? For the time would fail me to tell of Gideon, Barac, Samson, Jepthe, David, Samuel and the prophets ". Lack of connectives has ruined the stately beauty of this noble passage and makes it read like items in a catalogue. The R.V. inserts the preposition " of ", " and what more shall I say? For time will fail me if I tell of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets ". Cf. Apoc. xvii: 17 (C), " For God hath given into their hearts to do that which pleaseth him: that they gave their kingdom to the beast, till the words of God be fulfilled "; R.V. reads, " for God has put it into their hearts to carry out his purpose, to give their kingdom to the beast, until the words of God are accomplished ". Cf. Apoc. xviii: 2 (C), " and he cried out with a strong voice, saying: Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird: Because all nations have drunk of the wine of the wrath of her fornication "; the R.V. reads, " And he cried out with a mighty voice, saying, " She has fallen, she has fallen, Babylon the great; and has become a habitation of demons, a stronghold of every unclean spirit, a stronghold of every unclean and hateful bird; because of the wrath of her immorality all the nations have drunk ". Cf. Apoc. xvi: 17-21 (C), " And the seventh angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done. And there were lightnings, and voices, and thunders, and there was a great earthquake, such an one as never had been since men were upon the earth, such an earthquake, so great. And the city was divided into three parts: and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath. And every island fled away, and the mountains were not found. And great hail, like a talent, came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was exceeding great "; R.V. reads, " And the seventh poured out his bowl upon the air, and there came forth a loud voice out of the temple from the throne saying, " It has come to pass! " And there were flashes of lightning, rumblings and peals of thunder, and there was a great earthquake such as never has been since men were first upon the earth, so great an earthquake was it. And the great city came into three parts; and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of his fierce wrath. And every island fled away, and the mountains could not be found. And great hail, heavy as a talent, came down from heaven upon men; and men blasphemed God because of the plague of the hail; for it was very great ". Cf. Acts iii: 16-17 (C), " And in the faith of his name, this man, whom you have seen and known, hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all. And now, brethren, I know that you did it through ignorance, as did also your rulers "; R.V., " And it is his name, by means of faith in his name, that has made strong this man whom you behold and recognize; moreover it is the faith that comes through Jesus that has given him the perfect health you all see. And now, brethren, I know that you acted in ignorance, as did also your rulers ". Cf. Acts xvii: 22-34 (C), " But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also, on which was written: To the unknown God. What therefore you worship, without knowing it, that I preach to you: God who made the world, and all things therein; he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served with men's hands, as though he needed any thing; seeing it is he who giveth to all life, and breath, and all things: And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation. That they should seek God, if haply they may feel after him or find him, although he be not far from every one of us: For in him we live, and move, and are; as some also of your own poets said: For we are also his offspring. Being therefore the offspring of God, we must not suppose the divinity to be like unto gold, or silver, or stone, the graving of art, and device of man. And God indeed having winked at the times of this ignorance, now declareth unto men, that all should every where do penance. Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed; giving faith to all, by raising him up from the dead. And when they had heard of the resurrection of the dead, some indeed mocked, but others said: We will hear thee again concerning this matter. So Paul went out from among them. But certain men adhering to him, did believe; among whom was also Dionysius, the Areopagite, and a woman named Damaris, and others with them ". R.V., " Then Paul stood up in the midst of the Areopagus, and said, " Men of Athens, I see that in every respect you are extremely religious. For as I was going about and observing objects of your worship, I found also an altar with this inscription: 'To the Unknown God.' What therefore you worship in ignorance, that I proclaim to you. God, who made the world and all that is in it, since he is Lord of heaven and earth, does not dwell in temples built by hands; neither is he served by human hands as though he were in need of anything, since it is he who gives to all men life and breath and all things. And from one man he has created the whole human race and made them live all over the face of the earth, determining their appointed times and the boundaries of their lands; that they should seek God, and perhaps grope after him and find him, though he is not far from any one of us. For in him we live and move and have our being, as indeed some of your own poets have said, 'For we are also his offspring.' If therefore we are the offspring of God, we ought not to imagine that the Divinity is like to gold or silver or stone, to an image graven by human art and thought. The times of this ignorance God has it is true overlooked, but now he calls upon all men everywhere to repent; inasmuch as he has fixed a day on which he will judge the world with justice by a Man whom he has appointed, and whom he has guaranteed to all by raising him from the dead. Now when they heard of a resurrection of the dead, some began to sneer, but others said, "We will hear thee again on this matter." So Paul went forth from among them. Certain persons however joined him and became believers; among them were Dionysius the Areopagite and a woman named Damaris, and other with them."

With the appearance of the Revised Version we may expect a spate of criticism and even of controversy. This is in a way inevitable and even commendable inasmuch as it shows that the New Testament is at least being read and studied. Many of the older generation, priests in particular, will complain that they can no longer find the familiar phrases which through long familiarity and hallowed associations had endeared the old version to them. In answer to this objection we can only express our conviction that a careful study of the New Version will discover that even as regards rhythm, music, dignity it is not inferior to Challoner and, as for accuracy and correctness that it is much superior.

JOSEPH P. CHRISTOPHER.

Darlington, New Jersey.

THE SERMON ON THE MOUNT—III.

THE CHRISTIAN AND THE WORLD 6: 19-34.

IN this section of the Sermon on the Mount Jesus touches upon several related topics which may be classed under a general head. There is mention of treasures on earth and in Heaven, of the light of the body, of the principle of undivided loyalty, of solicitude, and of seeking the Kingdom of Heaven. Any of these topics might be explained and applied to the life of man independently of the others. But their juxtaposition in the Sermon and their internal relation make them form one context. Considering them in this context demonstrates their truer meaning and safeguards against exaggeration. We divide the entire section into two parts: True Riches, and Worldly Solicitude. The second follows naturally and logically from the first.

TRUE RICHES (VERSES 19-24).

Jesus begins by opposing two classes of treasures: *Lay not up to yourselves treasures on earth. . . . But lay up to yourselves treasures in Heaven.* In setting up this principle, Jesus does not condemn any system of private ownership, nor is He a social reformer in the accepted sense of the term. He did lay down principles for every walk and condition in life, but He did not draw up a social program as such. He gave the world principles upon which such a program must be based, and one of the principles is enuntiated in these verses: Eternity is more important than time, and the goods of the soul have greater value that the goods of the body. Any program which ignores these principles is doomed to failure, for it does not realize or safeguard the highest interests of man. All men, and the Christian in particular, must appraise all things at their true value.

In order to show the true value of these two treasures Jesus compares them on the point of durability. Rust or corrosion, moths, and thieves are mentioned in the text as agencies which destroy or take away all the treasures of the earth. The possession of these treasures is uncertain and temporary. The treasures in Heaven, on the contrary, are neither perishable nor uncertain. For this reason they are of greater value and are to be sought in preference to earthly treasures.

It may be noted that, as in the preceding part of the Sermon Jesus did not demand that man suppress all desire for honor and praise, so also here He does not demand that man suppress all desire of possessions. In both instances He supplies a worthy and proper object and directs man's desire toward them: In good works, to praise and honor from God; in riches, to the possession of treasures in Heaven.

The second reason why man should not seek after worldly riches, and a reason for not doing so, is given by the series of similes in verses 21 and 22. The same figure is given by St. Luke (11: 34-36) in a different context and with a more general application than we give it here. This is in the nature of similes and metaphors. While retaining their fundamental signification, they may be used in different circumstances with a slightly different meaning and application. In any given instance, however, they must be interpreted according to the context and the topic under discussion. Otherwise, the use of these figures of speech is both useless and destructive.

In connection with laying up treasures, Jesus says: *For where thy treasure is, there is thy heart also.* In the Synoptic Gospels, as also in the Old Testament, the heart is the symbol of the inner life of man, the source and mainspring of all his activities. In the Gospel, the heart designates: Man's conscious thoughts (e.g., Mt. 9: 4, Mk. 2: 6, Lk. 2: 51), his disposition and sentiments (e.g., Mt. 11: 29, Mk. 3: 5), his understanding and will (e.g., Mk. 6: 25, Mt. 13: 15), his emotions (e.g., Lk. 24: 32). The heart, as a symbol, has a wider or more restricted signification according to the context in which it occurs, and it is not always possible to mark the precise distinction. In general, however, it is clear that the heart represents man's personality—he is what his heart is said to be.

A treasure, according to the present verse, is that towards which a man tends with his whole being—with his understanding, will, memory and emotions. The sentence thus declares what is meant here by laying up treasures. It is a seeking after them in such a manner that they become one's main object in life, a seeking which means that man — his heart — is entirely devoted to them. This is explained by the simile which follows.

The light of thy body is the eye. Taken by itself, this figure may refer to the intellect or to the intention. In fact, it is used in these meanings elsewhere in the Gospels. But according to the present context, the physical eye in its relation to the entire man is compared with the heart in its relation to the moral being of man. As the eye, the outer light of man, makes action possible by giving sight to man, so also the heart, the inner light of man and source of morality, makes possible or directs the moral actions of man. *If thy eye be single,* without defect, the whole body will be in the light, man is able to see and direct his action; but *if thy eye be evil,* defective, the whole body is in darkness, man does not enjoy light which makes it possible to direct his actions. So also the heart of man. If it be without defect, man walks in spiritual light; but if it be defective, man is in spiritual darkness.

This interpretation of the simile, in the present context, is borne out by the conclusion which Jesus draws: *If then the light that is within thee be darkness, the darkness itself, how great it shall be!* This proves that the eye, the outer light, was compared with the heart, the inner light of man. The external light may be extinguished and man made unable to see the physical light, yet he may still walk in spiritual light. But if the heart be darkened, if the inner light be extinguished, man is entirely without light. By the quest of earthy treasures man's whole being becomes engrossed in them, his soul becomes darkened, and there is no greater darkness than the darkness of the soul.

The thought that Jesus is developing, and the reasons He gives to withdraw the Christian from the love of worldly riches, reaches its climax in verse 24. This verse points the way to a correct understanding of the verses which precede and the verses which follow. For this reason, some commentators treat it even before the preceding verses.

The first sentence of verse 24: *No man can serve two masters,* states a natural and accepted truth. No one can give his whole service to two masters. " Serve " in the first and third sentence of the verse means: " be the slave of "—to give entire service and labor to one. This is impossible, especially when the interests of the two masters are opposed and they give contrary commands. Prescinding from the fact that a man's power may be exhausted in the service of one so that he has no strength for the other, and prescinding from the fact that two masters may give contrary commands at the same time so that only one can be fulfilled, a man cannot be loyal to two equal superiors, if each acts in his own name and out of harmony with the other.

There are several particular explanations for the wording of the second sentence, which follows as a conclusion from the first: *He will hate the one and love the other; or he will sustain the one and despise the other.* Though we have already given the meaning in which all agree, we may note explanations of the wording which are both interesting and instructive. According to Shegg, the phrase gives two motives for service, love and self-interest; and the servant will choose the master whom he loves and whose service he considers advantageous to himself. The first motive is expressly stated in the text, but not the second. Knabenbauer considers it a comparison of two masters according to the sentiment of the servant who, if he loves one master and desires to serve him, must neglect and despise the other. This is contained in the text, though it does not compare two masters. According to St. Augustine, there is opposition expressed between God and Satan, and man will either love God and hate Satan, or he will bear with Satan (whom he cannot love) and despise God (whom he cannot hate). This last is not contained in the text. The text does not set up an opposition between masters, nor an opposition of sentiment towards two different masters, but an opposition of sentiment towards one master. The servant will love Peter and hate Paul, or he will love Paul and hate Peter. As a consequence, he will sustain the one he loves and despise the one he hates. He will not love or hate both, neither will he sustain or despise both.

The third sentence is a conclusion from the other two and contains the application: *You cannot serve God and Mamon.* The word " mamon " has been variously explained as designating gold, riches, the world, the devil. It is possible to unite all these in one sentence: Riches, symbolized by gold, which constitutes all that is offered by the world, whose prince is Satan. But the context applies it directly to riches, and this is the meaning of the word. It is found in the Chaldaic, the Syriac and the Punic languages. It is generally considered to have been derived from *maman*—to hide, therefore the meaning " riches " or " treasure." In Rabbinic literature the word designates everything that has a monetary value.

It is well to note that Jesus does not speak of " having riches," which in itself is indifferent, but He speaks of " serving riches," which is directly opposed to the service of God. As Supreme Lord and the Highest Good, God demands the entire service of man. Such a service cannot be given to both God and mamon. The service of God and mamon, according to the context, shows itself especially in the treasures which man strives to lay up for himself, and this endeavor is one that occupies the heart of man. When we consider all these elements as forming one whole, we arrive at a fuller meaning of our Lord's words, and are also prepared for the correct understanding of the topic which follows.

WORLDLY SOLICITUDE (VERSES 25-34)

The Lord's doctrine on solicitude is also found in Lk. 12: 22-31, where it forms a practical conclusion to the Parable of the Rich Fool whose heart was set upon the enjoyment of the wealth he had amassed. Here the instruction is logically and grammatically connected with the service of mamon or avarice. Because of this connection in both cases, solicitude here does not mean the ordinary care which man takes for his life and daily sustenance. This is also clear from the use of the verb *μεριμνάω*, which occurs six times in the present context and connotes care accompanied by anxiety, trouble and disquietude. It is a solicitude which does not take into consideration Divine Providence, a care and anxiety such as the heathens have, a disposition which is in some way connected with the service of mamon and is opposed to the service of God.

Jesus first speaks of solicitude for food and clothing, the two most common needs of man, and asks: *Is not the life more than the meat, and the body more than the raiment?* This thought urges the Christian to consider these things at their true value. Man himself, and his life, are of greater value than food and clothing. These should have a secondary place in his estimation, and he should be more concerned with himself and his life. Many see included in the sentence the thought that God who gave the greater will also provide for the less.

Jesus would have the Christian replace solicitude with reliance upon Divine Providence, calling attention to the birds in verse 26. These creatures lead a seemingly care-free life. They engage in no labor to provide for the future, yet God feeds them. The example is used, not to encourage idleness, but to remove solicitude and teach trust in God. While the birds do not sow, nor reap, nor gather into barns, they still must do what lies in their power. They must exercise the activity and labor which is in accord with their nature in order to obtain the food which God provides.

If God watches over the birds, He certainly will watch with greater care over men who are His children. The Christian, therefore, using his faculties and powers to do what he can, will place his confidence in God and not allow himself to be overcome and distracted by worldly cares. " God made the animals for man, but man for Himself; as much more precious man's creation is, so much greater is God's care for him " (Op. Imp.).

Jesus also shows that this solicitude is useless, saying: *Which of you, by taking thought can add to his stature one cubit?* (v. 27). The Fathers apply or explain this verse in two ways. They consider man's inability to add to his stature as proof that he is not master of his body. It is increased and preserved according to God's will, to which the Christian must be subject, leaving all to God. Or, they consider man's inability to add to his stature as proof that care and anxiety will not aid the whole body, man himself. The cubit was a unit of measure, equal to about eighteen inches. It was used here simply because it was a well-known measure, and is intended to signify any addition, without reference to its actual extent.

Following the Greek text, many modern commentators prefer to translate ἡλικία with " age " instead of " stature."[1] In this translation, Jesus speaks of man's anxiety to prolong his life. An argument for this translation is taken from the parallel in Lk. 12: 25, where the addition of a cubit is called " the least thing," which would not seem correct if the cubit were added to one's stature. It would, however, be a small thing if added to the length of life. An argument is also found in the present context. Jesus is speaking of solicitude for food, which is usually thought of as prolonging life, not as adding to one's stature. Most men are concerned with the former, not with the latter. Finally, life was at times spoken of in terms of measures of length in the Scriptures (Acts 20: 24, II Tim. 4: 7, Ps. 39: 6 in Hebrew).

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[1] The word has both meanings in the Scriptures and the classics. Xenephon, Plato and Demosthenes use it in the meaning of " age," Lucian and Plutarch in the meaning of " stature." It means " age " in Hebr. 11: 11, and " stature " in Lk. 19: 3.

Speaking in particular of solicitude in the matter of clothing, Jesus bids the Christian to consider the flowers that grow profusely in the fields,[2] without care either on their part or from man (v. 28 and 30). Solomon in all his glory was not equal to them. The glory of Solomon, described particularly in II Par. 9: 15-23 and Eccl. 2: 11, was acquired with much trouble and anxiety of spirit. Yet, it did not equal the beauty and glory with which God has clothed the flowers of the field, which flourish for a day and then are gathered up with the grass and used as fuel.

The conclusion from the example is: If God watches over the flowers, He will take greater care of man. " If God thus watches over the flowers, which are born only to be seen and perish, will He neglect men whom He has created, not only to appear for a time, but to remain forever?" (Op. Imp.). By adding: *O you of little faith,* Jesus states the cause of solicitude. Weakness in faith is the cause of lack of confidence in God, and lack of confidence in God is the cause of undue solicitude.

Finally, Jesus declares that solicitude is unchristian: *For after these things do the heathens seek.* The heathens seek after these things and have their heart set upon them, because they know nothing of Divine Providence or of the imperishable treasures in Heaven. But the Christian knows of these treasures, and he also knows that an infinitely good and merciful Father watches over him. He must, therefore, not be like the heathen, but must order his life according to a higher principle and towards a higher goal.

Seek ye therefore first the Kingdom of God and His justice, states the principle for the Christian. The " justice of God " is the holiness God demands, and it is proposed in the Sermon on the Mount. Since the Kingdom is described as spiritual and its members as virtuous, and since justice includes all virtues, man's first and principal object in life is to seek after spiritual things.

Some commentators understand " seek first " in an exclusive sense, viz., seek only. This interpretation must be rejected if it means forbidding absolutely all care, even that which is at times obligatory; but it may be upheld, if it means forbidding the kind of solicitude which is described in this part of the Sermon. The sense of the principle is: The Christian must consider the Kingdom and virtue first in value and importance, and make all else secondary and subordinate to it. A man can be said to seek after only that which is the ultimate object of his endeavors, and which he desires in itself and for itself.

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[2] " Lilies of the field " include a great variety of flowers, growing in the field, without care of man.

Jesus adds a reason for putting away solicitude for the future: *Sufficient for the day is the evil thereof* (v. 34). This reason is taken from the experience of man and is said to be an example of Jesus' commiseration for the miseries of men. Each day has its needs and cares. Men often look ahead and worry about what the morrow shall bring. Such worry and solicitude does not remove the anticipated difficulties, but only burdens man today with the troubles of tomorrow. It is sufficient that man bear the evil of one day, leaving the next day in the hands of God. Jesus does not forbid foresight and provision for the future, for He is speaking of solicitude, of worry and anxiety.

On this verse St. Augustine makes an apposite comment: " In the use of this passage we must be on our guard, lest, when we see any servant of God making provision that such necessities (food and clothing) shall not be wanting either to himself or to those with whose care he has been entrusted, we should decide that he is acting contrary to the Lord's precept, and is anxious for the morrow." He then calls attention to the fact that the Apostles had wallets, out of which their own necessities might be supplied. He further cites the example of St. Paul, who ordered a collection taken up for the poor of Jerusalem, to provide against a famine which was to come upon the land, and the example of the other Apostles who made the same provision against the famine.

In concluding the consideration of this part of the Sermon on the Mount, it is well to point out the characteristics of the solicitude against which Jesus warns His disciples. It is a care accompanied by anxiety, worry and disquietude. It is born of diffidence in God (v. 30), follows and is part of the service of mamon (v. 24), is a characteristic of the heathen (v. 32), impedes the attaining of the Kingdom and the practice of virtue and good works (v. 33), and is found in those who place the things of the world above the things of eternity. Care and provision, which does not possess these characteristics, is not the solicitude of which Jesus speaks.

THE CHRISTIAN AND HIS NEIGHBOR 7: 1-12.

These verses of the Sermon on the Mount contain brief admonitions on judging others, on Christian prudence, on the efficacy of prayer, and the divine rule of morality. All of these topics, excepting the efficacy of prayer, have a bearing on the relations of the Christian with his neighbor.

JUDGING OTHERS (VERSES 1-5).

The context shows that Jesus is speaking of condemnatory judgments, when He says: *Judge not, that you may not be judged.* By reason of the spiritual and internal nature of the Kingdom of God and justice, as described in the Sermon, this admonition includes both external and internal acts. The judging consists in censoring and placing an evil interpretation upon a neighbor's words and deeds, in curiously and without cause inquiring into the acts and motives of others, and in giving outward expression of these judgments. The motive for avoiding this vice is the judgment of God. Jesus enforces His warning and command by a reference to the proverb: " Measure for measure," found also in Is. 27: 8.

With what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured out to you. The measure which man uses in judging his neighbor will serve as an example of the judgment he may expect from God. Though God judges according to His own measure of mercy and justice, the kind of measure man uses towards his fellowman will determine, in a general way at least, the kind of measure God will use. " God, indeed, does not judge rashly nor recompense anyone with an unjust measure or judgment. But it is expressed in this manner in as much as by the rashness wherewith you punish others you punish yourself. A rash judgment frequently does no harm to him who is the object of the judgment; but the temerity itself must necessarily harm him who judges rashly." (St. Augustine).

St. Jerome remarks on this verse that Jesus did not forbid all judgment, but taught men how to judge. It may be lawful, and necessary at times, for the Christian to judge his neighbor. (Christ condemned the pharisees, and St. Paul passed judgment on the incestuous Corinthian). But then, the Christian must judge according to justice, equity and mercy, keeping in mind the judgment seat of God, before which he must render an account of all his deeds, including the manner in which he judged his neighbor.

In verses 3 to 5 Jesus uses the simile of the moat and the beam to teach the cause and effect of judging. He asks: *Why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye?*

The mote is any dry particle of wood or straw, the beam is a bar or shaft. These two objects had been taken over into proverbial speech, the first denoting something small and the latter something large or weighty. Jesus applies the proverbial language to judging one's neighbor. In its application, the mote symbolizes a small fault in the neighbor, the beam signifies a greater fault in oneself.

The chronic critic is here condemned. He is the man who is always searching out and speaking of the faults of others. He pays no attention to his own faults, which he either does not see or refuses to see. He is called a hypocrite, because his fault-finding and criticizing does not proceed from a desire of helping others as he would have it appear. It proceeds from self-love, from a desire to appear perfect or better than others. It also proceeds from a lack of self-knowledge, for if the critic were so anxious to remove evil and faults, he would first remove them from himself. But he sees nothing wrong in himself.

Jesus admonishes the Christian to correct his own faults before correcting the faults of his neighbor: *Cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote.* Frequently, if a man removes the beam from his own eye, he no longer sees, or imagines he sees, the mote in his brother's eye. In all cases, self-knowledge combined with self-correction is the best preparation for correcting others.

An interesting and instructive fact is disclosed by comparing the present passage with Lk. 6: 41-42. Both passages have the same verb in the Greek text, but in Lk. the translation is in closer agreement with the original. The lesson derived is: Man " sees " the faults of his neighbor, when he ought to " consider " his own; and when he has corrected his own faults, he shall " see clearly " to correct the faults of his neighbor.

CHRISTIAN PRUDENCE (VERSE 6).

Give not that which is holy to dogs, neither cast your pearls before swine, lest perhaps they trample them under foot, and turning upon you, they tear you. This brief admonition has been applied, without any change in the sense, to the immediate context, to the entire Sermon on the Mount, to the whole content of revelation. It has been especially applied to the Sacraments.

" Holy " is something sacred and consecrated to God, something which it is impious to violate or corrupt. " Pearls " are something of great value, something which is not to be despised. One and the same thing may be understood under both terms: That which is holy and precious. So also, "dogs" and "swine" may designate the same class of people—the perverse and unworthy.

Two figures are used, perhaps to show forth two qualities of the holy things and the various characteristics of those who profane them, perhaps to show a double effect of imprudent action. In some cases, only the " holy " is profaned; in other cases, both the " holy " and he who presents it suffer harm. The perverse and unworthy misuse and even hate what is holy. Its presentation may excite their anger and hatred towards him who offers it. The Christian is advised to prevent the profanation of holy things, to avoid presenting occasion for this profanation and useless harm to himself by imprudent zeal.

If applied only to the present context, the admonition means: Under certain circumstances fraternal correction should be omitted because of greater evils which would follow. But this interpretation is too narrow. If applied to the whole Sermon or to the entire content of revelation, it means: Be prudent in presenting this truth, lest it be abused and you suffer harm. The application to the Sacraments follows as a lawful and natural extension, since they are part of the deposit of faith. The text was also given as a reason for the disciplina arcani (Ap. Cons., c. 13).

THE EFFICACY OF PRAYER (VERSES 7-11).

In verses 7 and 8 Jesus gives an admonition in which the Christian is bidden to ask, to seek, and to knock, and is promised a receiving, a finding, and an entry. " Asking " has been understood of confidence, " seeking " of zeal, and " knocking " of perseverance. They may also designate that the one who prays is a petitioner, a seeker of gifts, and desirous of admittance to the donor. The three-fold admonition teaches earnest, confident and persevering prayer; and the three-fold promise emphasizes the hearing and granting of the petition.

The sense of this general promise, or the condition for its fulfilment, is taught by the double example in verses 9 and 10: *What man is there among you, of whom if his son ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent?* The construction of these verses is somewhat involved, due to an anacoluthon, but the sense is clear. The construction emphasizes that the one who is asked is a man, and that he is the father of the one who asks. If the son asks for bread, the father will not give him a stone, which is useless; if he asks for a fish, the father will not give him a serpent, which is harmful. But he will give his son what he desires. There may be cases in which the father would not act as supposed in these examples; but similes and metaphors are based upon what is usual and customary among men, not upon what is exceptional.

Jesus applies the examples: *How much more will your Father who is in Heaven give good things to them that ask?* If a human father, in whom there is evil, grants the petition of his son, much more will the Heavenly Father, in whom there is no evil, grant the petition of His children. And, if a human father does not give his son what is useless or harmful, much less will the Heavenly Father give such things. Should one unknowingly ask for what is useless or harmful, God will not grant it. A condition is thus placed upon the general promise; what man asks must be good and useful in the eyes of God.

THE DIVINE RULE OF MORALITY (VERSE 12)

All things therefore whatsoever you would have that men should do to you, do you also to them. Jesus has spoken, directly or indirectly, of duties towards one's neighbor in many parts of the Sermon. At the close of the Sermon proper, He gives this rule, which is a norm that governs all relations between man and man. Before the coming of Jesus, this rule was at its best expressed in a negative manner. He made it positive. The

Christian must not only refrain from harming his neighbor, he must do good to him. And the norm and measure of the good is what he would desire the neighbor to do for him.

This is the Law and the Prophets means that this rule is a summary of all law and doctrine on one's duties towards his neighbor. It is another way of stating the second of the two greatest commandments: "Thou shalt love thy neighbor as thyself." Since love of neighbor is inseparably united with love of God, and since love is the Christian's motive in all his acts, this rule covers all morality.

THREE DANGERS TO SALVATION 7: 13-23.

Before closing the Sermon on the Mount, Jesus calls attention to certain dangers to salvation. The first arises from the doctrines of Christianity on the one hand, and the proneness to evil in man on the other hand. The second arises from the doctrines and example of false teachers. The third proceeds from man's inclination to lip-service and neglect of works.

THE NARROW GATE AND WAY (VERSES 13-14).

Enter in at the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction. The allegory of the broad and narrow way was known in the Old Testament. "Thus saith the Lord: Behold I set before you the way of life and the way of death" (Jer. 21: 8). In the present passage the way of life is narrow, and the way of death is broad. "The wide way is the way of indulgence, the narrow way is the way of zealous labor" (St. Basil).

The narrow gate and way have been described, in part, in the present Sermon which demands virtue, sacrifice and the perfect fulfilment of the law. The wide way, on the contrary, calls for no sacrifice and no curbing of impulses and desires contrary to the law. In order to enter a narrow gate, a man must remove all that hinders his entrance; in the present case, sin and vice. The "gate" and the "way" may be considered as designating one and the same thing. If we separate them, the gate is the entry into the Kingdom of God, and the way is life according to the doctrine and law of the Kingdom.

Jesus invites all to embrace His doctrine, besides which there is no other means of salvation. Any other doctrine or system of morality, which gives liberty to vice and indulges the natural man, is the wide gate and way which lead to destruction.

FALSE PROPHETS (VERSES 15-20).

The second danger has a natural connection with the first. Jesus now warns the Christian against false prophets, who seek to prevent men entering at the narrow gate or seek to draw men from the narrow way. In the language of the Scriptures, prophets are not only those who foretell the future, but also teachers and learned men. The false prophets, Jesus says: *Come to you in the clothing of sheep, but inwardly they are ravening wolves.*

" Sheep's clothing " designates the feigned piety and virtue by which they hide their true character in order to lead men astray. Others see here also a reference to the manner in which they present their doctrine, as something harmless or advantageous; and some see a reference to the sheep skins with which th shepherd is clothed. The true nature of the false prophets, or false shepherds, is designated as that of ravening wolves. Their purpose is to mislead and destroy the sheep.

By their fruits you shall know them is a criterion by which the false prophets may be recognized. " Their fruits " cannot be their doctrine, for the criterion is given for the discovery of teachers of false doctrine. When doctrine is once known and defined, it may be a test for true and false teachers, but it hardly constitutes a general criterion for all men. The fruits of the false prophets are their works, and also the result of their teaching upon the morals of man.

The criterion does not state an essential difference between teachers as teachers, nor is it verified in each particular instance. It is a general criterion, one which is practical and easily applied. Jesus proves its correctness by examples taken from nature (verses 16-18).

He first calls attention to the fact that men do not seek grapes from thorns, nor figs from thistles. A comparison between grapes and thorns, or between figs and thistles, is hardly intended. Jesus appeals to common experience and procedure of man. They do not seek fruit on a plant which is unable to produce it. From this He draws the general conclusion: *Every good tree bringeth forth good fruit, and every evil tree bringeth* *forth evil fruit.* He emphasizes the rule by repeating it negatively.

This example and conclusion has been abused in many ways. For example, it has been said to teach that man is evil by nature, that man does good or evil by force of necessity, that all works of sinners are evil. There is absolutely no warrant for these and like interpretations. They all ignore the nature and purpose of similes and parables.[3]

Prescinding from a change in the tree itself, which is not contemplated in the simile, the example is always verified in nature. A good tree brings forth good fruit, a bad tree brings forth bad fruit. But what takes place in nature, by natural and physical necessity, can not be transferred to the spiritual and moral order without limitation. In the natural order, the quality of the fruit always points to the quality of the tree that produced it. The same truth is verified in the moral order, but not without exception. An evil man may perform some works which are not evil, and a good man may perform some works which are not good. But as a rule, a man's works are good or evil according as his disposition and character is good or evil. As a change in the tree is neither excluded nor included in the image used, so neither need it be included or excluded in the application. The criterion, then, is general rather than particular, and is to be applied to the general moral conduct of a man, not to each particular act.

Verse 19, while still speaking of the tree, does not form part of the criterion. It declares the fate of the false phophets and forms a transition to the third danger. As men cut down and destroy a tree that does not bring forth good fruit, so shall God destroy the false prophets, who are evil trees bearing evil fruit.

FAITH WITHOUT WORKS (VERSES 21-23).

This topic follows naturally upon the preceding. The false prophets have neither faith nor works. A Christian may possess faith and be wanting in works. The idea that faith without works of faith saves a man, is the third danger.

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[3] What such interpretations forget is that similes and parables are comparisons between two states or conditions, each of which is in a different order. They are based upon likeness or similarity between the two, not upon equality. Not everything said in the image can be applied in the same manner to the truth taught or illustrated.

Not everyone that saith to me: Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father. The address: "Lord, Lord," is a profession of faith in Jesus; and by reason of the custom of the time, it may be considered a recognition of Jesus as a teacher. Faith in Jesus and in His doctrine is necessary for salvation, but not everyone who professes this faith will be saved. Jesus declares that the true believer must also do the will of His Father by keeping the commandments and practicing virtue.

Not even possession of the gifts of prophecy and miracles insures a man's salvation. In verses 22 and 23, Jesus declares that on the day of judgment many shall appear before Him and declare that they have prophesied and worked miracles in His name. But He shall declare: *I never knew you; depart from me you that work iniquity.* They are condemned, not because they taught or believed erroneous doctrine, but because of their evil works. They are believing, but non-practicing, Christians.

The primary purpose of the gifts mentioned here is the sanctification of those in whose welfare they are to be exercised, not the sanctification of the one who possesses them. The Scriptures record prophecies uttered by Balaam and Caiphas, both of whom were far from being holy men. It is also possible for a Christian, who possesses these gifts, to fall from grace, as St. Paul teaches: "I chastise my body, and bring it into subjection, lest perhaps, when I have preached to others, I myself should become a castaway" (I Cor. 9: 27).

CONCLUDING EXHORTATION 7: 24-27.

This exhortation follows naturally from the last part of the Sermon. Jesus has spoken of the two gates and two ways, has declared the fate of the false prophets who have neither faith nor works, has warned against faith without works. The exhortation to believe and practice the doctrine of Jesus is in the form of a simile.

For the image Jesus chooses two men, one of whom is wise and the other foolish. The former builds his house upon a rock, giving it a solid foundation; the other builds his house on the sand, without a solid foundation. The rains, the winds, and the floods beat upon these two houses. The one withstands the fury of these natural agencies of destruction, the other does not.

Jesus Himself, by the manner in which He portrays the image, applies the main features. The wise man is the one who believes and puts into practice the words of Jesus, and so builds his house (himself) upon a solid foundation. The foolish man is the one who hears and believes the doctrines of Jesus but does not put them into practice, and so builds on the sand. The first stands secure, the other falls.

Though applications without number have been made of the winds, rains and floods, the sense is clear. We may be satisfied with a general application which includes all particular applications. The natural agencies mentioned are an image of all the trials and temptations which come to man during life. The man who is well grounded in the doctrine of Jesus, both by faith and practice, will stand securely in the midst of these trials and temptations. He who has not thus exercised himself in the doctrine of Jesus falls prey to these dangers to salvation. The figure may also be applied, by extension, to the day of judgment, where he who has believed the doctrine of Jesus and directed his life accordingly, shall receive his reward.

RAYMOND STOLL

Norwood, Ohio.

THE RELATION OF THE EUCHARIST TO THE BLESSED VIRGIN.*

FIRST QUARTER HOUR.

ADORATION.

Jesus is Present.

1. Jesus is present in the Holy Eucharist, truly, really, substantially, Body, Blood, Soul and Divinity.

He had promised this presence in the celebrated discourse he pronounced in the Synagogue of Capharnaum immediately after the first multiplication of the loaves, and His walking upon the waters of Tiberias: *I am the living bread, which came down from heaven . . . For my flesh is meat indeed: and my blood is drink indeed . . . As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven* (John vi: 51,56,58).

The promise was fulfilled at the last supper, in the Cenacle: *Take ye and eat, this is my Body . . . Take and drink ye all of this, this is the chalice of my blood.*

By virtue of these words, which are words of consecration, and by natural concomitance, Jesus Christ is entirely present under both species.

This is confirmed by the great Apostle Paul in the first letter to the Corinthians (Written about the year 57). *The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? . . . Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord* (I Cor. x: 16-; xi: 27).

This is a great mystery, Mysterium Fidei, which has its origin in the impenetrable obscurities of substance and which is lost in the infinite power of God.

Jesus is True God.

2. Jesus was called my " beloved Son " by the Father, and He himself declared that He was the only begotten Son of the Father (John iii: 16-18; ix: 35-38; x: 30; Matt. xxvi: 63 etc.)

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* Solemn Holy Hour of Adoration held in the Church of St. Mary Major of Rome, on the occasion of the Third National Italian Congress of Priest Adorers, April 27, 1939.

proving His assertion by His life, His miracles, His prophecies; and this truth is ratified by the firmest conviction, nineteen centuries of the faith of our Holy Church.

The Eucharist itself bears the countersign of the divinity; what indeed is more humble than the Eucharistic bread? And yet there is nothing more glorious. To realize this, just think of the solemn ceremonial celebrated around our altars, of the majestic national and international Eucharistic Congresses. The innumerable Catholic Churches scattered over the world with the treasures contained in them, what are they but little dwelling places of the Eucharist?

What is more fragile than a host? And yet no force is comparable to the consecrated Host. Stainless purity in the midst of corruption, martyrdom sustained with the greatest heroism by weak human beings, the most disinterested and sacrificing apostolate for the salvation of souls, these are fruits of the Eucharist.

The Eucharist is the very center of our holy Religion, all the marvelous life and story of the Church has its support and its explanation in the Eucharist.

3. By our belief in the Holy Eucharist, we profess the dogma of the Holy Trinity, of the Incarnation, and consequently, of Original Sin, and of the Supernatural Order, the dogma of the resurrection of the body (*I will raise him up on the last day*: John vi: 40, 44, 55) and of eternal life (*If any man eat of this bread, he shall live forever:* John vi: 52).

Let us then renew our Faith which has an august compendium in the Eucharist.

Holy Mary.

We cannot honor the Holy Eucharist without honoring Mary.

1. Jesus present in the Eucharist is the son of Mary.

" Hail true Body, of Mary Virgin Born " we sing in the "Ave Verum."

" Sing, O my tongue, the mystery of the glorious body, and of the precious blood, which the King of the Gentiles, *the fruit of a noble womb*—shed for the redemption of the world." This we sing in the *Pange Lingua.*

The relation of Mother and Son also remains in the Holy Eucharist.

2. Jesus in the Sacrament of the Altar reveals himself as true God; hence Mary is true mother of the Eucharistic God and the triumph of the divinity of Jesus in the consecrated Host is also the triumph of the divine Maternity of Mary. Very fitting it is indeed that this hour of adoration is being held in this stately temple of the Queen of Heaven, wherein fifteen hundred years ago, Pope Sixtus III, realized the design of perpetuating in a splendid mosaic over the main altar the dogma which is the root of all the greatness of Mary.

3. Like the Eucharist too, the Blessed Virgin is a compendium of our Religion; for in her there seem to be united the most sublime truths of our holy Faith.

Devotion to Mary, nourishes our devotion to the Holy Eucharist.

1. Mary is humble, pure, obedient even to the sacrifice of herself, as is revealed in her reply to the Archangel Gabriel; and the Eucharist is the example and the source of these her beloved virtues; so too, she leads to the Eucharist those souls devoted to her.

2. She loves Jesus, and this intense love is the measure of her zeal to make Him loved, there especially where He is present.

3. This is why the Eucharist and the Blessed Virgin have had the same lot throughout the centuries: Protestants denied the dogma of Transubstantiation and at the same time refused any cult or honor of the Virgin Mother; the so-called orthodox Church, maintained the cult of the Blessed Virgin and has also conserved the Blessed Sacrament.

At Lourdes, the most famous shrine of the Blessed Mother, in our times, the glory of the Holy Eucharist and the visible honoring of the Blessed Sacrament is unsurpassed.

Let us kneel, dear Brothers, in the most profound adoration, as we make our own the sentiments of the Holy Magi, when after their long journey and difficult quest, *invenerunt Jesum cum Maria matre ejus* (Mt. ii: 11).

SECOND QUARTER HOUR

THANKSGIVING

Jesus in the Holy Eucharist.

1. Is the faithful friend. Everyone else, sooner or later, leaves us, and frequently when our days are especially filled

with sadness, when we have the greatest need for comfort, we feel alone; but Jesus never quits us: *I am with you all days even to the consummation of the world* (Matt. xxviii: 20).

2. Is the food of our souls, which sustains us in the wearisome pilgrimage through this valley of tears and consoles us in the desert of this mortal life. *The Bread of Life . . . the Bread which cometh down from heaven; that if any man eat of it, he may not die* (John vi: 35-50).

3. Is the Victim for our sins: *Corpus quod pro vobis datur*, viz. that is sacrificed for us; *Sanguis qui pro multis effunditur* [1] *in remissionem peccatorum.* So ardent was the desire of the Divine Master to die for us that He exhausted all His power, all His wisdom, and the treasures of His riches so that He might be immolated continually upon our altars.

Mary Most Holy.

Has contributed greatly to this ineffable gift.

1. The Virgin Mother ministered to Jesus the Flesh and the Blood which we adore and receive in the Divine Eucharist.

2. The Eucharist is the extension in time and in space of the Incarnation. Now, the Blessed Virgin, with her spotless virtues and her ardent prayers, merited, *de congruo*, as the theologians say, that the Son of God assume human flesh.

3. Almighty God sought the consent of the Immaculate Virgin for the incarnation of the Divine Word, and the acceptance of Mary was, in the Eternal Plan necessary for the new Alliance (*Testamentum*, *Foedus*), which of its nature supposes a bilateral act. God besought: Mary, most pure, most holy, accepted in the name of the human race. It is worthy of particular emphasis to note that the Blessed Jesus spoke of the new Pact at the last Supper and in the strictest relationship with the Holy Eucharist: He said, in fact, of the Blood contained in the Chalice that it is " the Blood of the New Testament ": *Hic est Sanguis Novi Testamenti* (Matt. xvi: 28; Mark xiv: 24) and still more clearly, according to Saint Luke (xxii: 20) and Saint Paul (I Cor. xi: 25), that the Eucharistic Chalice is the New Testament in His Blood: *Hic Calix Novum Testamentum est in meo*

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[1] This is the reading of the Greek text according to all the Synoptics (Mt. xxvi: 28; Mark xiv: 24; Luke xxii: 20).

Sanguine. Mary therefore having an essential part in the new Alliance, also has a necessary part in Holy Eucharist.

4. Mary is the mother of the Divine Saviour; it was by this title that the Angel announced the birth of Jesus to the shepherds: *This day is born to you a Saviour* (Luke ii: 11). Moreover, the Son of God was born of Mary not only with a physical body, but also with a mystic body made of those he would save: *So we being many, are one body in Christ* (Rom. xii: 5); *Because we are members of his body, of his flesh and of his bones* (Eph. v: 30); hence since we are all found in Christ Jesus, we are all born of Mary. But how could the most holy Virgin be our Mother in the sense that Jesus dying on the Cross assigned her to us if she did not contribute effectively to give us supernatural life? For this is the very object of the Incarnation: *I am come that they may have life and may have it more abundantly* (John x: 10). Moreover the same Jesus proclaims that the sole source of life is His Flesh and His Blood: *Except you eat the Flesh of the Son of man, and drink his blood, you shall not have life in you* (John vi: 54).

We can do nothing less than to recognize that Mary has a great share in this ineffable gift of the Holy Eucharist.

Eve in the terrestrial Paradise carried to Adam the food of death; our first parent said this when God began his terrible investigation in the earthly Paradise, an instant after the fault: *The woman thou gavest me, gave me of the fruit and I did eat* (Gen. iii: 12); he might have added: And I am dead!

Mary, the new Eve, offers us a food too, the most Holy Eucharist, which is the food of life.

Venerable brethren, let there rise from our grateful, throbbing heart a hymn of thanksgiving to Jesus and to Mary.

THIRD QUARTER HOUR.

EXPIATION.

1. The Holy Eucharist is a true sacrifice, therefore reparation of our faults; we discern this:

—from the prophecy of Malachias: *From the rising to the going down of the sun, my name is great among the Gentiles, and in every place there is sacrificed and offered to my name a clean oblation* [2] (Mal. 1: 11);

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[2] According to the Hebrew term: unbloody sacrifice.

—from the words of institution: *This is my Body, which is given for you* (Luke xxii: 19); *For this is my blood of the new testament, which shall be shed for many unto the remission of sins* (Matt. xxvi: 28);

—from the teaching of the Apostle Paul, who in the first Epistle to the Corinthians (x: 15, 22) opposes the Holy Eucharist to the Jewish and Pagan Sacrifices.

The Catholic tradition is a luminous confirmation of this truth.

2. The Eucharistic Sacrifice is identical with the Sacrifice of the Cross; there is the same Priest, the same Victim, the same object; there are the same fruits; the merits gained by Jesus dying on the Cross are distributed to souls by Jesus sacrificed in the Eucharist; the manner alone is different, bloody on the Cross, unbloody in the Sacrament of the Altar.

Holy Mary.

Is our Co-Redemptress.

We have redemption through his blood (Ephesians i: 7) that is, principally through the passion and death of Jesus Christ: The Blessed Virgin is associated with Jesus in the great work of the human Redemption and by reason of this and above all, in His Sacrifice and death. In fact:

1. Mary is the new Eve, the consoling Aurora, that foretells the Sun of Justice immediately after the fall of our first Parents: *I will place enmities between thee and the woman, between thy seed and her seed: She shall crush thy head, and thou shalt lie in wait for her heel* (Gen. iii: 15).The very uncertainty of the Latin text " Ipsum ", " Ipsa ", tends to demonstrate the intimate union, in the victorious battle against the powers of Hell, existing between the Son and the Mother, who constitute one moral person.

The Apostle of the Gentiles in his letter to the Romans (v: 14), and in the first letter to the Corinthians (xv: 22, 45) when he calls Adam " a figure of him *who was to come* " and Jesus Christ " *the last Adam* " makes clear allusion to the new Eve, whose name we seek as it were between the lines, while we read the two Epistles.

2. The Archangel Gabriel, in the Annunciation describes Him who is to be born of Mary in Messianic terms. The Blessed

Virgin, then, with the words *Ecce Ancilla Domini, fiat mihi secundum verbum tuum* (Luke i: 38) accepts the charge of becoming the mother of the patient Messias foretold by the Prophets and especially by Isaiah (lxii: 13; lxiii: 12); in consequence she participates in the passion and death of Jesus, becoming the " Queen of Martyrs ".

3. The Prophet Simeon, upon the day of the Purification connects most closely the sorrows of Mary with the Passion of the Redeemer: *A sign which shall be contradicted . . . and thy own soul a sword shall pierce* " (Luke ii: 34).

4. The Blessed Virgin acts in the sacrifice of the Cross: *remotely* by administering the matter of the sacrifice itself, by nourishing and guarding it; *proximately* by offering together with Christ, the High Priest, the very same host; she also in addition shares the same pains, dying within her heart, while Jesus is dying crucified:

Stabat Mater dolorosa
Juxta Crucem lacrymosa
Dum pendebat Filius.

5. Likewise in Heaven, according to John's vision in ecstasy, while the " divine Lamb " is " as one dead " (Apoc. v: 6), Mary, surrounded by the sun, with the moon at her feet, girded with twelve stars, continues to experience mystically the sorrows of giving birth, by her active cooperation in the salvation of souls: AND BEING WITH CHILD, SHE CRIED TRAVAILING IN BIRTH, AND WAS IN PAIN TO BE DELIVERED (Apoc. xii: 2).

Now, with the Sacrifice of the Cross being perpetuated in the Holy Eucharist, we must admit that Mary continues in the Sacrifice of the Altar the office she accomplished with Jesus, through the redemption of men, on Calvary.

As we ask pardon, dear brethren, of Jesus in the Blessed Sacrament, we ought ask pardon too of Mary: *Parce, Domine, parce, Domina, populo tuo!* Mercy, O Lord, mercy Lady, for our sins!

FOURTH QUARTER HOUR.

IMPETRATION.

The Eucharist, as a Sacrament which contains the very Author of grace, is for everyone the font and source of every gift:

. . . omnium fons et caput bonorum est potissimum Augusta Eucharistia.[3] The Sacrament of Sacraments, and end of all the Sacraments, the Holy Eucharist is nothing else, according to the teaching of St. Thomas Aquinas, than the application of the Passion of the Lord to us.

Mary Most Holy
Is the Mediatrix and Dispensatrix of every Grace.

The work of the Redemption and of our salvation results, so to speak, from two acts or two stages, the acquisition of graces and their distribution: Mary, as Co-redemptress, had a share in the first; it follows that she was to have a share in the second.

It is evident that Jesus Christ is the principal Mediator, perfect, sufficient, absolutely necessary, and by His own merits; but this does not exclude the participation of Mary, in so far as *dispositive,* as Theologians express it, and *ministerialiter,* dependent on Christ, she concurs with Him to aid us to reach Heaven.

In her office as Mother of God, she is intimately joined with Jesus Christ, the Redeemer: she can do everything;

In her capacity of Mother of Men, in the Beatific Vision, she knows all our necessities;

And with that immense charity with which she is endowed, she wants to help us in everything.

For this reason, in the writings of the Fathers and the Theologians, she has taken the name of Aqueduct of grace and of Link of that mystic Body whose head is the Saviour, from whom there flow into the members, through the Blessed Virgin as channel, all the fruits of the Redemption.

It is therefore proper to exclaim: *Of His fullness*, THROUGH MARY, *we have all received* (cfr. John i: 16). And this supernatural law may be said to be revealed in concrete manner in the Holy Gospel and in the Acts of the Apostles:

1. John the Baptist is sanctified, before his birth, by means of Mary (Luke i: 15, 41, 44).

2. At Cana of Galilee Jesus hastens the hour of His mercies through the intercession of Mary; and in virtue of that miracle, the first disciples believed in Him: *This first of Miracles wrought*

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[3] Leo XIII, *Encycl. Mirae cantatis*, May 28, 1902.

Jesus in Cana of Galilee: and He manifested His glory and His disciples believed in Him (John ii: 11).

3. John the Evangelist, after having fled in the Garden of Olives with the other Apostles: *All leaving Him, fled* (Matt. xxvi: 56), regains courage and perseveres in following Jesus midst the insults of Calvary, because he was accompanied by Mary: *When Jesus therefore saw His mother and the disciple standing whom He loved, He said to the Mother: Woman, behold thy Son. Then He said to the disciple: Behold thy Mother. And from that hour, the disciple took her to his own* (John xix: 26).

4. The Descent of the Holy Ghost upon the Apostles, which marks the inauguration of holy Church, takes place while the Apostles and the Disciples are *persevering with one mind in prayer with Mary the Mother of Jesus* (Act i: 14).

In these facts, there is the beginning of every grace through the mediation of the Blessed Virgin, both in the spiritual and in the material order; through Mary are granted the three principal graces of the work of salvation; vocation, justification, perseverance. Now God who never changes what He has willed to do, after decreeing that we should have everything through Mary (*Qui bona omnia nos habere voluit per Mariam*), certainly requires the intervention of the Virgin Mary that graces come to our souls from the Eucharistic Heart of Jesus.

Blessed Virgin, dispensatrix of grace, in the first place of the divine Eucharist, source of every gift, *monstra te esse Matrem* by making us ever less unworthy of being sharers of the Priesthood of Jesus, Thy Son. Assist us in the celebration of holy Mass, in the distribution of Holy Communion, and make our devotion to Jesus in the Blessed Sacrament all that you desire. Hear us, Mother of God and our Mother, while with the noble Apostle of the Eucharist, Blessed Peter Julian Eymard, we turn prayerfully to thee,

Our Lady of the Blessed Sacrament.

ERNESTO RUFFINI.

Rome, Italy.

Analecta

SACRA CONGREGATIO PRO ECCLESIA ORIENTALI.

DECRETUM.

PRO SPIRITUALI ADMINISTRATIONE ORDINARIATUUM GRAECO-RUTHENORUM IN FOEDERATIS CIVITATIBUS AMERICAE SEPTEMTRIONALIS.

Per Decretum " Cum data fuerit ", die 1 m. Martii, a. 1929, a S. Congregatione pro Ecclesia Orientali datum, *spirituali administrationi Ordinariatuum Graeco-Ruthenorum in Foederatis Civitatibus Americae Septemtrionalis* provisum fuit ad decennium. Cum vero, omnibus perspectis, decennali experientia compertum sit huiusmodi decretum vitae religiosae fidelium illarum regionum valde profuisse, S. haec Congregatio, praehabitis votis Excmorum P.D. Hamleti Ioannis Cicognani, Archiepiscopi tit. Laodicensis in Phrygia, in iisdem Foederatis Americae Septemtrionalis Civitatibus Delegati Apostolici, P.D. Basilii Takacs, Episcopi tit. Zeliteni ac Apostolici Exarchae pro Ruthenis e Podcarpathia, nec non P.D. Constantini Bohacewskyj, Episcopi tit. Amiseni ac Apostolici Exarchae pro Ruthenis e Galitia, paucis, quae sequuntur, mutatis vel additis, illud ad aliud decennium confirmare statuit.

Art. 15. Omnes rectores paroeciarum et missionum graeco-ruthenarum in Foederatis Civitatibus nominantur per Decretum proprii Ordinarii graeco-rutheni ritus, excluso quovis laicorum interventu. Iidem amovibiles sunt (*ad nutum Ordinariorum graeco-rutheni ritus. Amoveri autem non poterunt absque causis gravibus et iustis*).

Art. 39. (*Matrimonia tum inter fideles graeco-ruthenos, tum inter fideles mixtri ritus, servata forma decreti " Ne Temere " contrahi debent, ac proinde in ritu mulieris a parocho mulieris benedicenda sunt*). Quod si iusta causa adsit, poterunt nuptiae celebrari in ritu viri, de iudicio et consensu Ordinarii loci.

Quae omnia, in Audientia diei 23 mensis Novembris a. 1940, referente infrascripto Cardinali a secretis, SSmus D.N. Pius div. Prov. PP. XII probavit ac rata habuit, simul iubens per Decretum S.C. pro Ecclesia Orientali publici iuris fieri.

Contrariis quibuslibet minime obfuturis.

Datum Romae, ex Aedibus S. Congregationis pro Ecclesia Orientali, die 23 mensis Novembris a. 1940.

E. Card. Tisserant, *a Secretis.*

L. * S. I. Cesarini, *Adsessor.*

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Decretum.

FACULTAS CONCEDENDI TRANSITUM AD ALIUM RITUM DEINCEPS UNI S. SEDI RESERVATUR.

Quo firmior teneatur disciplina de cuiusvis fidelis ad nativum ritum pertinentia, SSmus D.N. Pius div. Prov. PP. XII, in Audientia diei 23 mensis Novembris anno 1940, referente infrascripto Cardinali a secretis, statuere dignatus est facultatem transeundi ab uno ad alium ritum a S. Sede tantum esse concedendam.

Cessat igitur facultas quo fruebantur Nuntii ac Delegati Apostolici ex Decreto " Nemini licere ", die 6 mensis Decembris, anno 1928 dato (Cfr. A.A.S., 1928, p. 416), atque huic S. Congregationi directe reservatur iudicium de iis omnibus quae referuntur ad transitum ab uno ad alium ritum, sive de clericis sive de fidelibus agatur.

Contrariis quibuslibet minime obfuturis.

Datum Romae, ex Aedibus S. Congregationis pro Ecclesia Orientali, die 23 mensis Novembris anno 1940.

E. Card. Tisserant, *a Secretis.*

L. * S. I. Cesarini, *Adsessor.*

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

HORTATIO.

DE INSTRUCTIONE, DIE 26 MENSIS MAII 1938 DATA, STUDIOSIUS SERVANDA.

Quanta sollicitudine Ordinarii locorum ab edita huius S. Congregationis Instructione de sedulo custodienda SS. Eucharistia (A.A.S., XXX, pp. 198 sqq.) operam dederint ut in ea contentae praescriptiones sacerdotibus utriusque cleri innotescerent et ab iisdem exsecutioni mandarentur, hanc eandem S. Congregationem non utique latet.

Attamen, quo vigilantius etiam Sacratissimus hic vitae Panis ab omni defendatur iniuria, huic sacro Dicasterio supervacaneum visum non est eosdem Ordinarios denuo hortari ne graventur parochos ecclesiarumque rectores omnes iterum monere ut, sollicitudine aucta, quae per praefatam Instructionem praescriptiones editae sunt sedulo planeque observent.

Quod si nihilo secius furtum aliquod sacrilegium infeliciter perpetratum forte fuerit, numquam prorsus omittant Ordinarii ipsi processum oeconomicum, de quo in dicta Instructione (n. 10, litt. b), illico conficere, actaque omnia dein huic S. Congregationi deferre.

Romae, ex aedibus S.C. de Disciplina Sacramentorum, die 10 Februarii 1941.

D. CARD. JORIO, *Praefectus.*

L. * S.

F. BRACCI, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE SPIRITUAL DIRECTION OF SISTERS.

Once upon a time a priest was appointed by his Bishop to care for the canonical and spiritual needs of the sisters of his Diocese. The priest thereupon hied himself to a clerical friend who was the ecclesiastical superior of a large community, and said, " Can you help me? I don't know anything about sisters." His confrere replied, " I don't either. I've been in charge of them for only fifteen years."

In every diocese in our country religious women are working for the welfare of the Church. In the larger dioceses they number three or four thousand. They delight in spiritual guidance, but the problem is a complex one.

Some priests treat sisters with a polite reserve and give them only the minimum of attention which duty demands, they are either too fearful of women in general, or, they assert, at some time in their career they have tried to be helpful, but have been rebuffed, their motives have been misunderstood, and confidential advice destined for the soul of the penitent has been broadcast, with a consequent ridicule of religion. Such priests believe that the only practical way to deal with religious women is to leave them severely alone.

Other priests, trying to be all things to all men, endeavor to do their best when they are appointed to be confessors or otherwise assigned to the service of sisters. From childhood they have been taught to reverence women. Beholding them garbed as religious and knowing that they are bound by vows with consequent serious obligations, they consider them far advanced along the road to perfection and try to help them with kindly words of mature wisdom, with special practices of self-denial, etc. Such good priests at times are baffled and discouraged by feminine foibles and difficulties about the science of the Saints, which some sisters evidence.

Regimen animarum ars artium, says the old proverb, and it is certainly true in regard to the direction of women religious. A delicate touch is necessary and a keen knowledge of feminine psychology. Yet it is an art which can be mastered, and is productive of rich results both directly to the penitent and indirectly to the many souls with whom she comes in contact. Perhaps a few thoughts on the matter may be helpful. The analysis is made in a spirit of charity and with the intention of providing fellow priests with a background of scientific knowledge gained from the experience of others; nor is it attempted with a lordly assumption of masculine superiority. If women have their foibles, so too have men; and the difficulties of spiritual direction can be exaggerated. While due allowance should be made for possible complications, the fact remains that men and women have the same essential human nature.

Most priests are men with highly trained minds habituated to pondering over cause and effect, and are accustomed to subjugating their emotions to the sway of reason. They have a masculine directness and bluntness, which tend to become accentuated by their position of authority and experience with human nature. Such men are mature and accustomed to depending upon themselves. Many times in their career they have coped with desperate situations, and as a result, are apt to be impatient with less rugged individuals unaccustomed to treating the spiritual sores of humanity.

The penitents are women with a delicately balanced nature which has been compared to a musical instrument giving forth beautiful harmony if the right chord is struck, or dismal discord under the heavy touch of a blundering amateur. Women are dependent by nature, and the element of fear enters largely into their motives of conduct. Some tend to see in their major superiors the incarnation of all authority, in comparison with which the authority of priest, bishop and pope is vague and nebulous. A priest should not be surprised if the fear of authority should occasion a lamentable breakdown in character, e. g. telling a lie, even in women whom he may have considered rather advanced in sanctity.

Women are highly sensitive and often not rich in humor. They act more by intuition than by reason. They tend to subjective attitudes of mind not in accord with objective evidence, and their emotions are easily aroused and tend to interfere somewhat with good judgment. They are affected by the *minutiae* of daily life and are indifferent to events outside their domestic sphere. They are repelled or attracted by the external appearance of those with whom they come in contact. A priest, therefore, will make many mistakes if he follows his masculine habits. He must endeavor to capture the woman's viewpoint.[1]

Even in these days when M.A. and Ph.D. can be placed after the names of many sisters, it is an error to consider the ordinary candidate for religion as a highly educated woman. If an average could be struck, one would probably find most girls entering a Novitiate having but two or three years of high school. Their education afterwards consists of an endeavor to gain the " points " necessary for various diplomas. Some, of course, are beyond the average, but others are not so richly endowed.[2]

Grace builds upon nature, and except for some exceptional cases where " the Spirit breatheth where He will," it can certainly be said that the more intellectual development a Religious posesses the more she can advance in virtue. Keen judgment is necessary for a director to gauge correctly the mental powers of the penitent. If abstract, philosophical terms are used with one of lesser intellectual development, she will be confused; while if an educated woman is treated to a series of spiritual platitudes, she will note this error of judgment.

A priest can easily exaggerate the spiritual development of many of his penitents. Most girls are immature when they enter religion, full of romance and sentiment. At best, the training they receive is short and they do not absorb all of it. After a comparatively brief novitate they are thrown, as it were, into the trenches, where they must work hard physically. Happily, the custom of sending postulants to little parish convents to teach, or, where the community has a two-year novitiate, of sending forth novices to teach immediately after their investiture (a direct violation of Canon Law) is not so common as it used to be. Yet time left for spiritual training of young sisters is sometimes not used in the best possible manner; and with the years all of us tend to fall into a rut.

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[1] Cf. *passim*, the first few chapters of *The Spiritual Direction of Sisters*, by Rev. Felix M. Kirsch, O.M.Cap.

[2] John K. Sharp, A.M., S.T.B., *Aims and Methods in Teaching Religion*, P. XIII; also Burns-Kohlbrenner, *A History of Catholic Education in the United States*, p. 223.

A priest desiring to lead his pentient along by means of humiliating practices must exercise great precaution. In general, it appears best not to impose humiliations except to those rather far advanced in perfection; and only when the penitent can perform them without the knowledge of others.[3] A spiritual director should familiarize himself with the Rule and customs of the community to which the sister belongs, and keep such practices within the explicit and implicit spirit of the Rule.

Some of the spiritual troubles of religious, their scruples and phobias especially, have a physical basis in so far that poor health occasions them. Of course tact and good judgment must be used in arriving at a proper estimate of such matters.[4]

Men are accustomed to settle their disputes among themselves and rarely seek recourse to higher authority. On the contrary, superiors of religious communities of women spend much time in answering letters of complaint or interviewing unhappy subjects. This impulse to complain seems to spring from the instinct of dependence and a desire for sympathy. Only occasionally are complaints based upon real abuses; yet abuses occur, and sometimes serious ones. A sister will bring her complaints to the confessional or will send for Father Angelicus, who was so kind to her when she was thinking of entering the convent. Soon one has a weeping woman on his hands, and he begins to think that the only thing to do would be to ask the permission of the penitent that he might go forth and pour the vials of his wrath upon the luckless head of the superior or of the fellow-subject of the penitent.

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[3] Cf. F. W. Faber, *Growth in Holiness*, Ch. XI.

[4] Cf. Rudolph Allers, "Confessor and Alienist," ECCLESIASTICAL REVIEW, Vol. XCIX, No. 5, Nov. 1939. In general for spiritual difficulties aggravated by physical disturbances, cf. *passim*, *Psychotherapy*, by James J. Walsh, M.D.; *Pastoral Medicine* by Ruland-Rattler; *Pastoral Medicine*, by Sanford-Drum; *Spiritual Director and Physician*, by Raymond-Smith; *Training of Adolescents, and Safeguarding Mental Health*, by Raphael C. McCarthy, S.J.; *Manual of Nervous and Mental Diseases*, by John D. O'Brien, M.D. Less to be recommended because of their lack of Catholic background, but yet definitely valuable are *The Neurotic Personality of Our Time*, by Dr. Karen Horney; *Mastering Fear*, by Preston Bradley; and *In the Name of Common Sense*, by Matthew N. Chappell.

Chapters IX, XI, and XII of *Introductory Sociology*, by Raymond W. Murray, C.S.C., give a fine summary of organic and functional mental disturbances of individuals in their relations to other individuals of a group.

Let him, however, choke back his anger and wait. *Festina Lente!* Possibly his penitent has a just case. Maybe she craves sympathy; maybe she has been brooding over some trifle until it has assumed mountainous proportions; maybe she is unconsciously misrepresenting, or is ignorant of the motives of her enemy.

In these cases it is good for a priest to say to himself " This sounds plausible; but I am hearing only one side of the case. I cannot convict another without a hearing." One can make an egregious fool of himself, and sometimes do a grave injury to others, by rushing wildly to the defense of every penitent. In most cases of complaint it is best to give general counsels of humility, meekness, long-suffering, etc. It is really amusing to note how often a sympathetic ear and a vague, " I will look into the matter, sister," suffices. Time cures many ills, and with some religious time does its wonderful work very swiftly. It is rather disconcerting to behold a sister dissolved in tears, and a half-hour later see her bubbling over with gayety.

The same principles hold good in regard to a change of community, or a desire for dispensation from the vows. A little commonsense talk usually cures these desires, which the penitent deceives herself into thinking are from God, but which in reality are an attempt to escape from a monotonous round of daily duty. The neighboring pasture always appears more verdant than our own. It has actually been known for a sister to receive a dispensation, and within one hour endeavor to seek re-admittance into the community from which she received the dispensation.

When a penitent actually receives a vocation to a more perfect form of the religious life, the director is faced with a most difficult problem requiring prayer, time, and possibly consultation. If he is finally convinced that the call is genuine, he must then diplomatically make known the case to the higher superiors, who know from experience that most of these cases are self-deception, and that if they allow the one subject to go, a half dozen will be seriously tempted with a desire for the higher life. Moreover, superiors of cloistered communities, consequent to unhappy experiences, are loath to admit sisters who have been in other communities.

Directors must expect that in some cases their words of counsel will be retailed to others, and will be added to in the telling. This at times occurs in difficulties with superiors. The religious is apt to put the whole weight of responsibility on the priest and assert that she was told by him to pursue a course of action unconsciously absurd. Again, if she fears a certain appointment she is apt to refuse it " for reasons of conscience," implying that her confessor told her to do so. Of course, it is necessary sometimes to give such advice, but it is easily misunderstood. At times, so unreasonable are the penitent's distortions of the priest's advice that superiors are forced to ignore it.

We can sum up the above thoughts by stating that spiritual direction of sisters is a most necessary work, and the priest is the one who has the training, experience, and grace to give it to them. Left to themselves, the religious are prone to fall into minor excesses of different kinds. They cannot be expected to learn the science of the Saints from books which are open to many misinterpretations. They need the living voice, and they have a right to it. One who reads many spiritual books written for sisters is impressed by the poor psychological and pedagogical insistence upon the negative " do not " instead of the more intelligent and active " do ". The overemphasis upon possible dangers tends to increase the natural timidity of the woman, sometimes to a fantastic degree. The icy religious who makes religion repellant is usually a good, earnest soul, poorly trained. If such a type becomes a mistress of novices she quickly infects her charges with her prudish and ultra-suspicious viewpoint.

Most sisters respond seriously to direction. Despite the feminine angles which may appear from time to time, they mean well and appreciate interest taken in their behalf. Their direction is a good priestly work and means much for the salvation of souls. We all know what would happen to our schools, hospitals, and asylums without the sisterhoods. In the end we must acknowledge that religious women have well served the Church. We are apt to give too much thought to the imperfections of sisters and forget the great good they are doing.

As always, we must have the golden mean. The ideal relation towards them is the balance between frigid reserve and effeminate fussiness. The ideal director of sisters is the priest who has some of the wisdom of the serpent gained from blundering efforts to do good; some of the humility and meekness of Our Lord which enable him to place his mistakes of judgment in the care of his High Priest and to receive the darts and slings of adverse comments with a grin. He needs, too, some of that kindliness of soul which distinguished the saints, and which will help him in turn to draw our religious women nearer to Him Whom they have vowed to serve in obedience, poverty and chastity.

The following quotation from the writings of Desurmont, a master of the spiritual life, may be apposite:

> Generally speaking, it is best that they be not conscious of being directed at all. Woman has the defects of her qualities: she is instinctively pious, but she is likewise instinctively proud of her piety. The adornment of the soul affects her no less than that of the body. For her to know that one wishes to adorn her with virtues, ordinarily constitutes a danger. One should, then, direct them without acquainting them with the fact, and give them counsels of perfection as if it were the common ordinary thing for the welfare of souls.[5]

THE CONFESSION OF RELIGIOUS WOMEN.

Canon 876:—

Sec. 1 Every contrary particular law or privilege being revoked, all priests, whether secular or regular, no matter what may be their dignity or office, must have special jurisdiction to hear validly and licitly the confessions of any religious women and novices, safeguarding however, the prescriptions of Canons 239, Sec. 1, No. 1; 522; 523.

Sec. 2 This jurisdiction is conferred by the Ordinary of the place where the home of the religious is situated, according to the norm of Canon 525.

Canon 239, Sec. I, No. 1 gives to cardinals the privilege of hearing the confessions of any religious in any sub-division of the Church. Canon 522, of which we shall soon treat at length, is the famous Canon treating of the right of any woman religious to confess to any priest having faculties to hear women, whenever said religious desires to confess for the tranquility of her conscience. Canon 523 concerns religious who are seriously ill.

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[5] Adolphe Tanquerey, S.S., *The Spiritual Life, A Treatise on Ascetical and Mystical Theology*, p. 265. A good modern manual on the Sacrament of Penance, written in popular style is *Priest and Penitent* by John Carmel Heenam, D.D.

Note that the ordinary faculties of the diocese suffice to hear the confessions of girls in a Juniorate, and Postulants.

Canon 520:—

Sec. 1 To every house of religious women must be assigned only one ordinary confessor, who shall hear the sacramental confessions of the whole community, unless, on account of the great number of religious or for any other just reason, two or more may be found necessary.

Usually the confessor appointed has been ordained about ten years or more in order to give the sisters the benefit of his experience. When the community is large, say about fifty in number, two or more confessors should be appointed. Of course, good judgment must be exercised in the choice of capable men for this most delicate and necessary task. The priest spoken of in retreats, who lets the motor of his automobile run while he dashes in to hear the confessions of twenty or more sisters is not the type to hear the confessions of religious women, especially in large convents or in novitiates, where there are a number of souls seriously desirous of spiritual direction. It is difficult at times to find the right man, for the task, and especially the right men, if a large convent is in question. The custom of many communities of tucking away their novitiates far off in the hinterland complicates the difficulty of finding a *copia confessarii.*

Particular answers given by the Holy See since the promulgation of the Code indicate that an ordinary confessor should be appointed even to a very small convent which is not a *domus formata* because it contains less than six religious.[6]

Another reason for appointing more than one ordinary confessor even in a small convent would be the presence of some religious who cannot confess freely in English because of their lack of complete familiarity with the language. This difficulty is gradually becoming of less importance in the United States due to the restrictions placed on immigration. At times sisters demand a foreign language confessor when there is no real need. Children of a generation ago born in this country, but educated in a school where the prayers were taught in a foreign language, are now in some instances religious women who unreasonably demand a foreign-speaking confessor because they are not familiar with the English formula for confessing, but are thoroughly conversant with the English language.

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[6] Cf. Creusen-Garesche, *Religious Men and Women in Church Law*, p. 75, and Bouscaren, "*Canon Law Digest,*" Vol. I, p. 295.

Canon 520:—

Sec. 2 If any particular religious, for the peace of her soul and for her greater progress in the spiritual life, requests a special confessor or spiritual director, the Ordinary shall grant the request without difficulty, watchful, however, lest from this concession abuses arise; and if they do arise he shall eliminate them carefully and prudently, while safeguarding the liberty of conscience.

Truly prudence without timidity is needed for the Ordinary to follow correctly the suggestions of the above Canon.[7] From a response of the Congregation of Religious, 20 April 1913, the faculties of a special ordinary confessor are not limited in time but perdure as long as necessity or utility demands.[8]

Canon 521:—

Sec. 1 To every community of religious women shall be given an extraordinary confessor, who, four times at least in the year, shall go to the religious house, and to whom all the religious shall present themselves, at least to receive his blessing.

It is commonly held that the extraordinary confessor could be called in to hear the confessions of the community occasionally outside of the Ember Days if the ordinary confessor should fall ill or become remiss in the regular performance of his duties. The practice of some extraordinary confessors of omitting their September appointment because the community has just finished its annual retreat is not to be commended, unless perchance the diocesan statutes would approve of the custom.[9]

Canon 521:—

Sec. 2 The Ordinaries of the places where religious communities of women exist shall designate for each house some priests to whom, in particular cases, the religious may easily have recourse for the Sacrament of Penance, without having to apply to the Ordinary on each occasion.

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[7] Cf. Creusen-Garesche, *op. cit.*, p. 76.

[8] Acta Apostolicae Sedis, IX, 276, (1913).

[9] Cf. Creusen-Garesche, *op. cit.*, p. 77.

The necessity for supplementary, or assistant, ordinary confessors is great, especially in large convents. It is sometimes good to grant such faculties to the chaplain. Although commonly it is not prudent to make him the only ordinary confessor because he necessarily must work with the sisters in the externals of everyday life, and even at times has jurisdiction over them *in foro externo,* nevertheless he could with profit be granted the above faculties, especially in a large convent or novitiate, difficult of access or in a territory lacking a *copia confessarii* due to the scarcity of mature priests. The faculties for supplementary confessors are granted for an indefinite period of time, *ad beneplacitum Ordinarii.*

Canon 521:—

Sec. 3 When any religious asks for one of these confessors, no superioress, either personally or through others, either directly or indirectly, may seek to know the reason for the petition, or show opposition to it by word or deed, or in any way manifest displeasure at it.

CANON 522—THE OCCASIONAL CONFESSOR

Canon 522:—

If, notwithstanding the prescriptions of Canons 520 and 521, religious, for the peace of their conscience, have recourse to a confessor approved by the local Ordinary to hear the confessions of women, this confession, whether made in a Church or oratory, even a semi-public one, is valid and licit, every contrary privilege being revoked; nor may the superioress prohibit it or make any inquiry concerning it, even indirectly; and the religious are under no obligation to inform the superioress on the matter.

Few Canons in the Code have occasioned such an abundance of controversy as the famous Canon 522. In the course of the years, enlightened commentary and several decrees of the Commission for the Authentic Interpretation of the Code have settled most of the controversial points, and the mind of the Church is now rather definitely ascertained. It is not necessary here to resurrect once more all the points of controversy. The decisions of the Commission were given on 24 November, 1920, and 28 December 1927.[10] Very readable commentaries on the Canon are contained in *The Spiritual Direction of Sisters* by Felix M. Kirsch, O.M.Cap. and in *Religious Men and Women in Church Law*, Creusen-Garesche.[11]

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[10] AAS XII, 575; and XX, 61.

It will suffice here to emphasize:—

(1) *The confession is both illicit and invalid unless it is heard either in a Church, oratory,* (*even a semi-public one*) *or in a place lawfully set aside for the hearing of confessions of women.*

A Canonical Visitor may be assigned by the Ordinary to approve of a place for the hearing of confessions of sisters in convents. In large convents, especially where retreats are given, it will prove useful to assign several places for the hearing of confessions, such as sacristies, parlors, etc. In every case the situation of the confessional should be open and public. A parlor with transparent glass in the panels of the doors is a good place for the hearing of confessions, provided that at least a temporary confessional is erected therein. While an ordinary confessor can *validly* hear the confessions of religious women and give absolution in any place, it is commonly held that the illiceity of hearing their confessions outside the confessional is grievously sinful.[12] It must be remembered that the occasional confessor who hears the confession of a religious woman in accordance with Canon 522 cannot *validly* administer absolution unless the confession is heard *in a place definitely assigned to the hearing of confessions for women.*

Some hold that the confessional erected in the place assigned for the confessions of women must be a real confessional, and not an ordinary priedieu or similar piece of material with a screen erected upon it. Even if diocesan statutes do not demand such an arrangement these commentators hold that Canons 909, Secs. 1 and 2; and 910, Sec. 1, dealing with the places for the hearing of the confessions of women, must be so interpreted that the expression " the confessional must be so constructed that there is an irremovable grating with small opening between the penitent and the confessor " (Canon 909, Sec. 2) means a fixed and permanent confessional, and not a temporary makeshift with a screen attached. Others hold that Canon 910, Sec. 1, which states that the confessions of women should be heard in a confessional except in case of sickness or of any other true necessity, permits the erection of a temporary confessional in a convent parlor when " necessity ", such as a retreat, coldness of the chapel, etc., demands it.

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[11] Kirsch, *op. cit.*, pp. 176-180; Creusen-Garesche, *op. cit.*, pp. 79-85.

[12] Geser, *The Canon Law Governing Communities of Sisters*, pp. 141-142; also, Kelly, *Jurisdiction of the Confessor*, pp. 195-204.

The latest available decree of the Commission for the Authentic Interpretation of the Code, (dated 12 February, 1935 [AAS 27-92]) states that the place legitimately destined for the hearing of the sisters' confessions need not be one *habitually* designated, but does not legislate concerning the construction of the confessional.[13] At any rate, those concerned should see to it that in the building of new convents at least one, and in large convents, several, permanent confessionals are erected.[14]

Father Kirsch in his book, *The Spiritual Direction of Sisters,* aptly remarks:—[15]

> The Roman Ritual says: " He shall hear the confessions in Church, not in private houses, except for a reasonable cause; and, if such cause exists, he shall endeavor to hear the confessions in a respectable and open place."

The Code is more specific, demanding greater precautions against possible abuse in the hearing of confessions of women. It demands a case of illness or other true necessity to hear the confessions of women outside the usual confessionals in Churches and chapels.

Father Woywod rightly remarks:—

> In emergencies and in circumstances which make an exception from the general rule necessary (as in the case in the pastorizing of the many scattered districts in the United States where there is neither Church nor chapel) good sense and a deep reverence for the Sacrament of Mercy will guide the priest to come as near to the spirit of the law as is possible under the circumstances.[16]

The same author remarks that during a retreat it is sometimes necessary to erect additional movable confessionals in the convents of sisters, and, if there is no room in the chapel, they have to be put up elsewhere. Where there is not merely a matter of emergency but a regular necessity, the local Ordinary should be consulted, since he has the supervision of these matters and can approve of other places besides Churches and chapels as proper places for the hearing of confessions of women.

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[13] AAS, 27-92, February 12, 1935; Bouscaren, *op. cit.*, Vol. II, p. 63.

[14] Also, a cassock, surplice and stole should be prepared for the use of the confessor in order that confessions may be heard with all the dignity and ceremonial proper to such an august rite.

[15] Kirsch, *op. cit.*, pp. 176-177.

[16] Woywod, *A Practical Commentary*, Vol. 1, p. 452.

Before publication this essay was submitted to an experienced canonist who commented as follows:—

> I am not able to agree with you that until the Commission for Interpreting the Code decides differently we are free to use screens with priedieus instead of the confessionals. It is not the business of the Commission to come out at intervals with statements, as I understand its functions, but rather to answer reasonable doubts proposed to it on the sense of any given canon. I cannot see that the purposes of the confessionals which the Church has always required in her buildings can be realized in such screens. The purposes, as I understand them, are a reasonable privacy for the penitent and such conditions of openness that even malevolent tongues cannot say anything to the detriment of the priest or even of the penitent. With such screens there is not any privacy worthwhile attained. Yet in convent chapels one after the other, such screens are put into position, with not even a hint of a confessional. To make a claim that there is not room would be almost as bad as to say that there is not room for an altar in a Church. The real cause of the trouble is that on the part of a community there is a poorly developed and implicitly disobedient mind; and on the part of those to whom there falls the duty of building chapels there is the neglect of arranging things as the Church would have them.
>
> As for the designation of places outside of a Church or chapel in which to hear the confessions, it is my opinion that the writers have made a bad job of the case. I would state my opinion thus:—In a great many cases in which the designating of the place comes into play, the designating has to be done, it seems to me, by the priest who has to go to hear the confessions. I know this may sound strange. The word "designating" even may seem to deny my idea. It may especially so seem when the adverb *legitime* (*legitime designatus*), is added. But now,—In how many cases out of the proverbial thousand does it ever cross the mind of a bishop to bother himself with designating such places, even *per alium?* I, for my part, have never in all my canonical life heard even of the suggestion that Bishop So-and-So did designate the places. What then? *Father Titus* goes to hear confessions, and is confronted, it may be, with the problem of deciding that he may lawfully and even validly hear

the confession in such and such a place? What is he to do? Is he to try to telephone to the bishop? Is he to write to him, even by special delivery, and let the sister wait? *Teneatis risum amici?*

The response of Feb. 12, 1935, it seems to me, helps to redeem me from the charge of canonical heresy in holding my view.

(2) *The proper interpretation of " adeat ".*

Since it is the mind of the Church that religious women should have every common-sense opportunity to go to confession for the sake of the tranquility of their conscience, it follows that " adeat " should be interpreted as liberally as possible. The Commission for the Authentic Interpretation of the Code has stated explicitly that a sister may call any approved priest for the hearing of women's confessions to the convent for the purpose of having an opportunity to go to confession to him.[17] For the sake of order, she should inform her superior.[18] However, if she goes out of the convent for any legitimate reason she may go to confession without informing the superior of the fact. She may, for instance, go to confession in a Church attached to a college where she is pursuing a course of studies. The confessor is not obliged to ask her the reason for coming to him; the validity and liceity of the confession would be in question only if he were to ask her to confess to him. The confessor is to be the judge of the length of time she should continue to come to him for confession. If she continues to come to him regularly for some time merely through routine or convenience, he must either seek faculties to become her special confessor in accordance with Canon 520, or dismiss her because he cannot continue to validly or licitly absolve her by authority of his ordinary faculties.

An abuse has been noted here and there which is exasperating to ordinary confessors. The priest who gives his time each week, sometimes at a cost of great inconvenience to himself, to go to a convent of sisters, and hears two or three confessions in a convent containing twelve or more sisters; and learns that because they are on a shopping tour or holding an altar boys' meeting, or something similar, most of the sisters prefer to go to one of the parish priests on Saturday afternoon, certainly has a legitimate complaint against the practice, which in reality is an abuse. The local parish priests must remember that their faculties do not permit them to hear the sisters of the parish convent regularly; and the sisters should be better instructed in the matter. It has been noted more than once that some sisters become so used to having extraordinary services done for them that they consider them ordinary and are unappreciative of the labor involved.[19]

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[17] AAS, XII, 61.

[18] Cf. Bouscaren, *op. cit.*, Vol. I, p. 296.

Confessions of Sick Religious Women

Canon 523:—

> Any sister who is seriously ill, even though not in danger of death, may call any priest approved for the confessions of women, though not especially approved for the confessions of women religious; she may confess to him during the grave illness as often as she wishes; nor can the superioress either directly or indirectly prohibit this right.

The common interpretation of the Canon is that a serious illness is one which confines the sister to bed even for a comparatively short time. A severe cold of a week's duration is a serious illness. At times sisters are ignorant of their right in this regard and languish in illness with less spiritual care than an ordinary lay woman in the average parish. At times superiors, with an exaggerated sense of decorum, try to prohibit the use of the right. The awesome Canon 2414 should be explained to the sick.[20]

The Appointment and Duties of Confessors

Canon 524:—

> Sec. 1 The office of confessor of religious women may be given both to secular and religious priests, (with the authority of their superiors) and they may act as ordinary and extraordinary confessors. They ought to be of blameless life and prudent, forty years old at least, unless in the judgment of the Ordinary a just cause should otherwise determine; and they have no authority *in foro externo.*

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[19] Geser, *op. cit.*, has a very thorough digest of Canon 522 in pp. 153-159.

[20] For detailed instructions concerning ingress into the cloister of monastic nuns of solemn vows consult the Instruction of the Sacred Congregation of Religious, AAS, 16-96.

It should be noted that the Fathers of the Society of Jesus are forbidden to act as ordinary confessors save in the unusual circumstance that it is impossible to obtain a sufficient number of ordinary confessors from the ranks of other priests. In practice, especially in the United States and in mission countries, the age limit of forty years must be given a lenient interpretation. Frequently the confessors must be chosen from those who are ten years and more in the priesthood. Because of their authority *in foro externo,* vicars general, canonical visitors, ecclesiastical superiors of communities, etc., cannot be appointed ordinary confessors to the communities under their charge, but it would appear that they could be appointed supplementary confessors; who, by the way, need not be of the required canonical age. It is news to many to learn that according to Canon 521, Sec. 1, the Ordinary should appoint at least two supplementary confessors to each convent, even though it is not a *domus formata.*[21]

> Canon 524:—
>
> Sec. 2 The ordinary confessor cannot be named extraordinary confessor nor (except in the cases outlined in Canon 526) can he be assigned again as ordinary confessor to the same community until a complete year has elapsed; however the extraordinary can be immediately reassigned to the same community as ordinary confessor.

The term of the extraordinary confessor is not fixed by law; therefore in the midst of his indefinite appointment as extraordinary confessor he may be appointed ordinary confessor to the same community to which he has hitherto acted as extraordinary confessor. In practice, in many dioceses, priests of the local religious orders, including the Jesuit fathers, are assigned as extraordinary confessors while the diocesan priests usually act as ordinary confessors.[22]

> Canon 524:—
>
> Sec. 3 Neither the ordinary, nor the extraordinary confessor is permitted to interfere in any way whatsoever with the internal regimen of the community.

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[21] Geser, *op. cit.*, p. 151.

[22] F. J. Lydon, D.D., *Ready Answers in Canon Law,* p. 157.

Canon 525:—

> The local ordinary chooses the priests who are to act as ordinary and extraordinary confessors both in convents immediately subjected to the Holy See and in convents immediately subjected to the Local Ordinary; for those dependent upon a regular Superior, the Superior is to present the confessors to the bishop, so that he may give them jurisdiction and if necessary the local Ordinary shall supply for the negligence of the regular Superior in this matter.

Canon 526:—

> The ordinary confessor of religious women may not exercise his office more than three years; however the Ordinary may confirm him in his office for a second period of three years, and even for a third period of three years, if a dearth of priests suitable for the office should make it impossible to provide otherwise; or if the majority of the religious, including those who in other affairs do not have the right of suffrage, should express the desire by means of a secret vote, to keep their confessor. The minority, if they wish, must be provided with another confessor.

Canon 527:—

> The Local Ordinary, in accordance with the precepts of Canon 880, can, for a grave cause, remove from office both the ordinary and extraordinary confessor of religious women, even if the monastery should be subjected to regulars, and the confessor himself is a regular. If the nuns are subject to regulars, he should inform the regular Superior of the removal, but he is not bound to make known the cause of the removal to anyone, except to the Holy See, if it should request the reason.

Canon 880 states that in general an Ordinary should not revoke jurisdiction or license to hear confessions except for a grave reason, and in the case of a *domus formata* jurisdiction should not be taken away from all confessors at the same time, unless the Ordinary has first consulted the Apostolic See. An appeal may be made to the Holy See by the rejected confessor, but it is *in devolutivo,* and the order of the local Ordinary must be obeyed until the appeal is answered by the Holy See.[23]

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[23] Cf. Augustine, *A Commentary on the New Code of Canon Law,* Vol. IV, p. 280; Creusen-Garesche, *op. cit.,* p. 87.

Canon 530:—

Sec. 1 All religious superiors are strictly forbidden to induce their subjects in any manner whatever to make a manifestation of conscience to them.

Sec. 2 Subjects, however, are not forbidden to open their minds freely and spontaneously to their superiors; nay more, it is desirable that they approach their superiors with filial confidence, and, if the superiors are priests, expose to them their doubts and troubles of conscience also.

The above canon is an outgrowth of the Decree *Quemadmodum,* issued by the Congregation of Bishops and Regulars on 17 December, 1890. The decree was the result of certain abuses in regard to the indiscreet demanding by some superiors from their subjects, of matters of conscience. Today the effect of the decree is such that there is practically a universal knowledge of the limits demanded by Canon Law, with of course, here and there, the inevitable exception. Such exceptions are apt to be found more among women religious than among men. As has been remarked before, the matriarchy, or complete rule of the Mother Superior, is an accepted fact in most women's communities, sometimes to an extent undreamed of by Canon Law. No man would patiently bear what some of the women religious put up with in silence. Men religious seem to know their rights better, and men superiors appear to have a better working knowledge of the limits of their authority.

The essence of Canon 530 is that, in general, the approach should be made by the subject. Yet a superior can sometimes sense a mental struggle and over-reticence upon the part of a subject. Zeal and vigilance must not be confounded with undue interference and intrusion upon sacred privacy. It is sad sometimes to discover a religious who has come to an actual breakdown of mind and nerves through stifling within himself, and especially herself, some mental conflict which could be resolved by some kindly word of skillful advice.

Masters and mistresses of novices can safely follow the opinion that they are allowed more latitude, within the general scope of the Canon, than are the superiors of professed religious.[24]

CONFERENCES FOR RELIGIOUS

This essay on means of directing religious in their pursuit of perfection could not well be closed without some observations on the giving of conferences, traditionally from the beginning of the Church, a favorite and powerful means of assisting religious. Saint Paul wrote, " I entreat thee, also—help those women that have labored with me in the Gospel . . . whose names are written in the Book of Life." [25] St. Vincent de Paul, who certainly was familiar with the religious life, once said, concerning conferences;—" Nothing will give more light to the community, nothing will give it more knowledge, nothing will so quickly raise it up after a fall, or prevent it from committing faults, than conferences."

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[24] Creusen-Garesche, *op. cit.,* pp. 90-91.

As far as the present writer knows, the Diocese of Brooklyn was the first to inaugurate a systematic cycle of conferences in place of the haphazard and indefinite arrangement commonly prevailing. In Brooklyn, the spiritual and canonical supervision of the religious is placed under a Visitor General who has an assistant to aid him. A portion of the work assigned to the Visitor General is the supervision of monthly conferences given in each convent, small and large, throughout the diocese. About one hundred and thirty priests are called upon to render their services. Their work is made as easy as possible. As a rule no priest is assigned to more than two convents, at which he gives a conference once a month except during July and August, the retreat months. These convents are within a short distance of the parish to which the priest is assigned; no priest gives a conference in the convent attached to his parish. Each Conference Master is given at the beginning of the year, a copy of a pamphlet entitled *Conference Outlines*. These outlines are so complete that it is not at all difficult to arrange quickly a conference of twenty minutes or a half hour. Two slips of paper accompany the *Conference Outlines*, informing the Conference Master that he is expected to fill them out and forward them directly to the Most Reverend Bishop semiannually as report slips recording the date on which he gave the conferences. Shortly before he sends in each report slip, the Conference Master receives a post card from the Visitor General reminding him to send in the semi-annual report to the Most Reverend Bishop.

The assistant to the Visitor General gives the assigned monthly conferences in each of the twelve novitiates in the Diocese, and in addition gives another conference two weeks' later on some fundamental virtue of the religious life. Therefore each novitiate receives two conferences each month, except during the summer.

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[25] Epistle of St. Paul to Philippians, Ch. 4, Ver. 3-4.

On the whole, the system is highly successful. The sisters receive the conferences as refreshing and inspiring intervals in the hectic labors of their over-active days. Just as the work of providing confessors in regular and steady fashion throughout a diocese despite transfers of priests, sickness, death, etc., so in regard to the work of providing suitable Conference Masters authority is never finished in its vigilance and supervision.

Practical experience has shown that the priests ordained from two to ten years provide the best available group from which to draw the Conference Masters. It is not wise to assign priests to act both as Conference Masters and Confessors to the same convent because of the necessity of safeguarding the *sigillum.* Priests ordained ten years and more are assigned to hear confessions, and the convents in nearly any diocese exhausts the number of priests suitable for the work of hearing confessions. The manifest objection, of course, to using young priests is their lack of practical experience, but this is compensated by their zeal and enthusiasm. By giving Conferences they gain invaluable knowledge and experience which will prove useful for them later on when they will be assigned to hearing the confessions of religious. One learns by teaching. As one young priest said, " I never really learned how to meditate until I gave the sisters some conferences on how to make a good meditation."

Bishops concerned with the spiritual advancement of their younger priests amid these days when the siren voice of the world shrieks loudly, will find that the systematic giving of conferences to religious is an invaluable means of steadying and sanctifying the junior clergy.

The giving of conferences has been traditionally reserved to religious priests, and diocesan priests have labored under the false impression that in regard to the fine points of the religious life they are not as adept as the regular clergy. Sisters will complacently make such an assertion. It is indeed a pleasant surprise to learn that diocesan priests can give beautiful conferences, and are very much at home in the rarefied atmosphere of the religious life.

Brooklyn, New York. EUGENE J. CRAWFORD.

SCAPULAR OR SCAPULAR-MEDAL?

The question about the scapular devotion most frequently asked, both by laymen and priests, is the 'Medal Question': "Will one who wears the scapular medal obtain the promise of salvation which Our Lady attached to the brown scapular?"

Oddly, this same question was asked when the scapular medal first appeared, has been asked perennially since, and not even the Pope who instituted the medal would definitely answer it. The short history of this medal is like an unfinished fantasy, first presenting the paradox of a providential papal decree being unprovidential, then asking an important question that might be settled by a simple affirmation or negation, but which the Holy See has answered only with indulgences.

One of the best personal friends of Pope Pius X (the Pope who made the scapular medal decree, 16 December, 1910), asked the Pontiff whether the promise of salvation attached to the brown scapular accompanied the medal. The Pope made him this ambiguous answer: "I wear the cloth Scapular of Carmel always." Then His Holiness opened his garments and drew forth the front side of the brown scapular and, showing it to his friend (Venerable Father Joseph Recorder) said: "You must never take it off. I granted the medal for the Negroes of Africa without thinking that it would spread through Europe and America."

When a close friend of Benedict XV asked for a solution, Pius X's successor said: "In order to show Our feeling in the matter, We concede an indulgence of five hundred days for each time one kisses the cloth scapular, and We exclude this indulgence from the medal!" And Pius XI, when he was asked, repeated the words of Pius X, contained in the original degree: "I desire most vehemently that the cloth scapular be worn as heretofore," and in 1928, he approved a "protected scapular", to minimize reasons for using a medal.

Among theologians, like Vermeersch and Cardinal Mercier, or among experts on the scapular devotion like the late Most Rev. Elias Magennis, O.Carm., we could hardly expect any more authoritative statement on the difficulty than has been made by the Pontiffs. But interpretations, of the original decree of Pius X and of the various expressions of the Pontiffs cited above, are plentiful.

Vermeersch, shortly after a medal substitute for the cloth scapulars was authorized, said: " We should use the medal only as a substitute for scapulars other than the scapular of Carmel (the brown scapular), so that we shall not have to wear too many." Cardinal Mercier wrote that he would look with supreme disgust upon the substitution of the medal for the brown scapular for anything but a grave reason. Father Perez, S.J., opined that the medal is a valid substitute for the cloth scapular . . . but only in case of a serious reason for making the substitution. Elias Magennis, O.Carm., who devoted most of his life to the scapular question, held that it is doubtful whether Our Lady's assurance of salvation is attached to the medal, and therefore we should " play safe " and use only the cloth.

However, taking stock of these various interpretations one can look at the decree itself . . at its content and at its effect in Catholic life . . . and come to a fairly useful conclusion.

In tropical zones, where natives wear scant clothing and bathe most infrequently, the cloth scapulars can be worn only with greatest difficulty and unsightliness. Two pieces of cloth that are ragged, knotted, filthy, and hatching vermin, are hardly fit sign of affiliation to the Mother of God . . . especially when Our Lady has enriched the affiliation with an assurance of our salvation. The same unfitness, of course in far diminished proportion, is true of the lesser scapulars which have been founded to honor particular prerogatives of Our Lady. And it was in recognition of this that practical-minded missionaries appealed to Pius X for some durable scapular substitute.

After deliberation (which met opposition from some of the Curia) the Pontiff decreed, on 16 December, 1910:

S. CONGREGATIO S. OFFICII

De metallico numismate pro lubitu fidelium sacris scapularibus ex panno sufficiendo.

DECRETUM

Cum sacra, quae vocant, scapularia ad fidelium devotionem fovendam sanctiorisque vitae proposita in eis excitanda maxime conferre compertum sit, ut pius eis nomen dandi mos in dies magis invalescat, SSmus. D. N. Pius divina providentia PP.X, etsi vehementer exoptet ut eadem, quo hucusque modo consueverunt, fideles deferre prose-

quantur, plurium tamen ad Se delatis votis ex animo obsecundans, praehabito Emorum. Patrum Cardinalium Inquisitorum Generalium suffragio, in Audientia R.P.D. Adsessori huius Supremae Sacrae Congregationis Sancti Officii, die 16 Decembris anni currentis impertita, benigne decernere dignatus est.

Omnibus fidelibus, tam uni quam pluribus veri nominis, atque a Sancta Sede probatis scapularibus (exceptis quae Tertiorum Ordinum sunt propria), per regularem, ut aiunt, impositionem iam adscriptis aut in posterum adscribendis, licere post hac pro ipsis, sive uno sive pluribus, scapularibus ex panno, unicum numisma ex metallo, seu ad collum seu aliter, decenter tamen, super propriam personam, deferre, quo, servatis propriis cuiusque eorum legibus, favores omnes spirituales (Sabbatino, quod dicunt, Scapularis B.M.V. de Monte Carmelo privilegio non excepto) omnesque Indulgentias singulis adnexas participare ac lucrari possint ac valeant. Huius numismatis partem rectam SSmi. D.N.I.C. suum Sacratissimum Cor ostendentis, aversam, Bmae. Virginis Mariae effigiem referre debere. Idem benedictum esse oportere tot distinctis benedictionibus quot sunt scapularia regulariter imposita, queis, pro lubitu petentium, suffici velit. Singulas has, demum, benedictiones impertiri posse unico crucis signo, vel in ipso adscriptionis actu, statim post absolutam regularem scapularis impositionem, vel etiam serius, pro petentium opportunitate, non interest an servato vel non diversarum adscriptionum ordine, nec quanto post temporis ab ipsis, a quovis sacerdote, etiam ab adscribente distincto, qui respectiva scapularia benedicendi sive ordinaria sive delegata facultate polleat, firmis ceteroquin primitivae faculatatis limitibus, clausulis et conditionibus.

Contrariis quibuscumque, etiam specialissima mentione dignis, non obstantibus.

Datum Romae, ex Aedibus S. Officii, die 16 Decembris, 1910.

There has never been any question that the indulgences attached to the lesser scapulars are received when the medal is substituted for them because the decree specifies indulgences. Neither has there been any question that the medal carries the indulgences of the scapular of Carmel, even that most extraordinary of all indulgences, the Sabbatine (Liberation from Purgatory on the first Saturday after death, two conditions having been fulfilled), which is specifically mentioned in the decree. The question has been: 1—Whether the wearing of the medal, in place of the scapular of Carmel, is an assurance of salvation, according to the promise made by the Blessed Virgin to Saint Simon Stock that whosoever dies clothed in the scapular

of Carmel shall not be lost; and 2—whether, if it is such an assurance, it is an assurance only to those who use it for a grave reason.

* * *

Historically, two significant judgments can be passed on the scapular medal decree. It has been widely believed that the scapular medal, duly substituted for the brown scapular, does carry Our Lady's promise and, because of this belief, the above quoted decree turned out to be highly providential and, directly or indirectly, in some countries it caused serious injury to the scapular devotion.

A few years after the decree was promulgated, the World War broke out. Due to filth, this time in European trenches instead of African villages, the cloth scapular of Carmel, which the soldiers would never voluntarily take off, soon could not be worn. In many trenches, Catholic soldier were officially deprived of their precious sign of affiliation to the Queen of Victory. But a substitute was to be had. Thus thousands of Catholic soldiers did not have to face death without the comfort of Our Lady's great promise.

Today, thirty years after the promulgation of the decree, we find the scapular devotion very much alive in those countries where the clergy urged the faithful not to use the medal in place of the scapular of Carmel, but that it has fallen off considerably, almost incredibly, in the few countries (the United States in the vanguard) where the decree has been taken without regard to the words: " His Holiness vehemently desires that the scapular be worn in the accustomed manner."

Briefly, the facts are these: (1) The Popes have refused to definitely state whether or not the promise of salvation is attached to the medal; (2) the decree itself does not mention the promise; (3) the Popes have most emphatically urged the wearing of the cloth instead of the medal, except in case of serious reason; (4) the scapular medal decree was providential in that it brought assurance to thousands of soldiers, in the first World War, that they had Our Lady with them; (5) there has never been much doubt expressed as to whether natives in the tropics receive the promise through the medal and, further, it can be inferred from the words of Pius X to Ven. Joseph Recorder that His Holiness intended that the medal should be a vehicle of the promise, at least in Africa; (6) where the medal has been used promiscuously, without check or emphasis on the advisability of sufficient reason to use it, the scapular devotion has fallen off.

It would be logical to conclude from these facts that the medal does bear with it the scapular promise of salvation. If the substitution of medal for cloth, according to the conditions laid down in the decree of Pius X, were not valid even with reference to obtaining the celebrated promise which Our Lady attached to the scapular of Carmel, the Popes would not merely have urged us to *prefer* the cloth; we would not find the medal showing itself providential in the peace, consequent upon trust in Mary, which it was able to bring to many soldiers in the Great War; finally, if the medal carries the promise in Africa, *de facto,* it carries the promise.

A glance at the history of the scapular devotion will reveal the probability of this conclusion.

Today, probably some of us think that a scapular is the vehicle of Mary's famous promise. This is not so. The promise is attached to persevering affiliation to Our Lady of Mount Carmel. It is not for a devotion of flag-carrying that Mary assures our salvation, but for a devotion of special sonship.

During the seven centuries that the brown scapular has universally been accepted as the sign of this predestinate affiliation, the Church has enriched its wearing with numerous and great indulgences. Subsequent to the Council of Trent, She grew more particular about the vehicle of her indulgences and proceeded to define them very closely. Witness, for example, the regulation that the scapular medal be convex and concave, with Our Lord's image on the convex side, and Our Lady's on the cancave! Or, another example: that the cloth scapulars must be worn with one piece in front and one in back, and if it becomes twisted, so that both pieces hang on the same side, we gain no indulgences!

It is due to this scrupulosity on the part of the Sacred Congregation, probably more than to any other cause, that so many have forgotten what the scapular devotion is, and have taken the carriage for its contents. Thus some were "shocked" at the decree under discussion, believing it to be a contradiction of our belief in the heavenly origin of the scapular devotion.

Before the Council of Trent, Catholics did not have to exercise supreme care about the material construction of the brown scapular, as we do today, and they realized that the indulgences are not attached to the wearing of two pieces of cloth, but to professed affiliation to Mary. In 1469, a general chapter of Carmelites approved a white scapular in order to distinguish the lay brothers from the clerics! Nothing was thought of such a mutation then, but today we might wonder whether the white scapular carried Our Lady's promise because of our mistaking the vehicle of the Scapular Devotion for the devotion itself. St. Simon Stock, who received from Mary a large scapular with a hood attached, authorized a small scapular that could be worn by laymen. And Gregory X was interred in Arezzo, twenty years after the scapular vision, in a small scapular of purple silk.

In the preface of the Mass of Our Lady of Mount Carmel for 16 July, the Church says: ". . . hoc die, *per sacrum scapulare,* filios dilectionis assumpsit " and not something like: " hoc die sacrum scapulare signum salutis fecit ".

Thus we see, from history and authority, that Our Lady attached the promise of salvation to the state of affiliation to her, and it is secondary that the profession of this affiliation requires the wearing of some authorized sign of the same. Hence Pope Pius X's action was perfectly *conveniens* when he approved a substitute for the cloth scapular, upon being informed that the cloth was not a fitting sign of affiliation to Mary in some regions; and a member of the Confraternity of Carmel can use that approved substitute to profess his membership . . . and to be sure of salvation if he perseveres in wearing it.

But, now, the real crux of the problem confronts us. The medal is an approved sign of membership in the confraternity of Carmel, but is it a sign approved for anyone and for any reason? Before we lock with this crucial problem, we have to consider the theological aspect of the Promise of Salvation gained by an affiliate of Mount Carmel, whether he wear cloth or medal.

True devotion we define as confidence, homage, and love. The wearing of the scapular is a protestation of confidence, because its wearer believes in Mary's promise, and that she will keep it; a gesture of homage, because it is the wearing of an outward sign; and a profession of love, because it shows the wearer's desire to have Mary as his Mother and Protectress and Mediatrix.

Thus, even a sinner, who wears the scapular voluntarily, practices a true devotion to Mary as long as he wears it and, according to the teaching of the Fathers on the predestination of true Marian devotees, he cannot be lost, but is sure of dying in the state of Grace. If one substitutes medal for cloth, in good faith, the wearing of the scapular is still a practice of true devotion: the wearer hopes in Mary, desires her aid, and wears a sign of homage to her. Consequently the wearing of the medal, excluding the introduction of base motives for the substitution, is theologically just as much a " Sign of Salvation ", as the one for which it has been substituted.

But we must face the following facts: (1) Where the medal has been substituted for the cloth scapular of Carmel, without grave reasons for the substitution, the scapular devotion has fallen off; (2) the Pontiff who approved the medal did not intend that it should spread to America and Europe; (3) Benedict XV granted five hundred days for kissing only the cloth scapular of Carmel; (4) authorities like Vermeersch, Mercier, Magennis, Perez, urge that in Europe and America we are not to use the medal as a substitute for the scapular of Carmel; (5) in the decree we find the strong words: " His Holiness vehemently desires that the scapular be worn in the accustomed form ".

With reference to the first of these facts, before proceeding to an exact solution, it is useful to note that several reasons have been alleged for it. With reference to the falling off of the scapular devotion in our own country, for example, some say that the faith of the clergy, in the scapular promise, was shaken by the approbation of the medal. Others say that since all medals look alike, when the " miraculous medal " came into prominence the scapular devotion, promise and all, was forgotten. Others point out that all of the various scapulars are as much alike as various medals, and the scapular medal decree, even though grossly misunderstood, would hardly be enough to shake the clergy's faith in the most widespread Marian devotion in the Church. Moreover, all countries received the decree, yet the Church in some countries can boast that almost all their Catholics wear the scapular of Carmel and other countries cannot even boast that a majority are wearing it, even among those best instructed in the Faith! Hence they adduce that there must be a mysical explanation, viz., that Our Lady has withdrawn her great gift from us because we have abused the concession she made to aid those who could not use the garment of her appointment.

It was pointed out above that a *bona fide* substitution of medal for cloth does not affect the theological principle upon which the devotion of the scapular of Carmel, as instituted by Mary in a private revelation, is based. But when this substitution is made out of inferior motives (such as vanity, or fear openly to profess one's reverence for Mary), the devotion is very much weakened and might even cease to be true devotion. If one uses the medal for fear the cloth scapular might be seen because he is ashamed to show his affiliation to Mary, the sentiment of homage practically disappears from his devotion. If one makes the substitution out of vanity (using the medal because it is more becoming), the sentiments of homage and confidence are not much affected, but love of Mary is less evident because, out of a selfish motive, a substitute is being used for the sign given by herself.

When Our Lady made the scapular promise, she said to Saint Simon: " Receive, my beloved son, this habit; whosoever dies clothed in this shall not suffer eternal fire." In the ensuing seven centuries, hundreds of miracles have been wrought through this " Habit ", miracles frequently peculiar to a garment. It has been thrown into fires and, after causing a miraculous cessation of the conflagration, has been taken from the burning embers, completely intact; it has been wonderfully preserved in the tombs of holy men, as in the tombs of St. Alphonsus Ligouri and St. John don Bosco; it has halted the knife of a guillotine, a rifle bullet, the dagger of a would-be-suicide; it stopped a flood in Holland, causing the rising waters to recede visibly the moment it was lowered into them, and was drawn forth dry. Moreover, the saints, in sympathy with the Church which has often applied to the scapular such words of Scripture: *Induit eos vestimentum salutis,* have made much of the fact that the scapular is Mary's garment. Many of the saints, upon receiving the scapular, proclaimed that they hoped to be worthy of " Our Lady's Habit ". St. Theresa Margaret of the Sacred Heart fainted with joy when it was placed over her shoulders. St. John Vianney, the Curé of Ars, told of a case, revealed to him, of a young girl prevented from serious temptation, utterly unbeknown to herself, simply because she wore this holy habit. " Blessed habit! " cried Saint Alphonsus, " Livery of the Queen of Heaven! " And one might go on, and on, and on, narrating the story, through the voice of God manifested in His miracles and in His saints, that describes how the centuries have hallowed this garment of the Queen, the vehicle of her astounding promise.

Thus we cannot but feel that while sending the medal to those who cannot, without serious inconvenience, wear the cloth, Our Lady seemed to tell us, in those words of the decree . . . *vehementer exoptet* . . . that this medal is a concession to unwelcome necessity, made because of her desire to have us all affiliated to her, and that if we can we are still to wear her garment.

In the light of these considerations and of the consensus of authoritative opinion, we must conclude that the medal should not be used without, as Cardinal Mercier put it, " grave reason ". For to make the substitution without grave reason would be (1) to weaken our devotion, (2) to go against the will of Pius X, expressed in the decree, and against the will of his successors, (3) to spurn the hallowedness of Our Lady's garb, accruing to it from seven centuries of miracles.

The only reason for the substitution which our facts show officially to be recognized as grave, is the inescapable presence of filth. That the cloth scapular frequently became a nest for vermin was the reason for which the missionaries petitioned Pius X for a medal, and it was the reason for the use of the medal in the World War. Of course, absolute inability to obtain cloth scapulars would obviously be a further valid reason.

But since Americans are faced neither with scarcity of woolen scapulars nor danger of vermin, when they ask about the scapular medal they want to know whether scantiness of dress, especially of bathing apparel, would be a " grave reason ". A few want to know, further, whether " itchiness " of the wool is a grave reason for making the substitution, or the fact that the medal is " much more convenient ". The direct answer is that only with regard to strapless garments is there question of the scapular medal being permissible to Americans in place of the scapular of Carmel. In all other cases, the value of personal opinion about validity of a substitution practically disappears . . . for, by decree after decree, the Holy See has made it extremely convenient to wear the original scapular.

Since the scapular is essentially two pieces of woven wool, worn in front and in back, the Holy See has declared that the strings connecting them may be of any material whatsoever and anything going over the shoulders can connect them. Taking the case of a bathing suit, where but two thin straps go over the shoulders: the two pieces of woven wool can be sewn into the suit, front and back, and thus straps of the suit become the straps of Our Lady's habit.

It might be well to remark, here, that only a garment that is continuous, i.e., that does not open in front or back, can receive the two pieces of the scapular sewn into it and thus become the connecting part of Our Lady's Habit. Moreover, many women do not like to wear the cloth scapular, not because they fear to make known their affiliation to Mary, but because they are afraid the cords may come out at the neck and make them appear slovenly. They are usually glad to know that they can pin or sew the two essential parts of Our Lady's Habit into a dress or slip. As long as something goes over the shoulders, therefore, the scapular can be worn, and inconspicuously. With strapless attire, we have another problem, presented usually in some such syllogism as: the wearing of the scapular with a strapless garment, particularly men's strapless bathing apparel, would be singular; avoidance of singularity is a virtue and hence, in this case, the use of the medal would be virtuous. This is disputable to greater length than we can permit ourselves. The result of dispute would be, however, that strapless attire offers a grave reason for using the medal, provided the use of strapless attire is not wrong in itself, and provided its wearer does not have, or cannot obtain, an " ideal scapular ", so named because it was designed to counteract this excuse and is a tiny, authentic cloth scapular of such exquisite workmanship that it can be worn with an evening gown, or on the beach, and appear to be no more than a locket or a pendant of some sort. Nor can it be urged that this would be " hair-splitting," because there is such a wide tendency to abuse the use of the medal that it must be curbed as severely as possible.

According to the decree of Pius XI on the " protected scapular ", not only may the cords connecting the scapular be of any material, even chains of a precious metal, but the pieces of woolen cloth themselves may be enclosed in metal cases (or cases of any material), just so long as the cases are detachable and that, if removed, the scapular would be intact. Finally, the cloth scapular, although it must be worn over the shoulders with one part in front and one in back, need not be next to the skin. And if a pair of scapulars should become soiled or torn, we can renew it, without the necessity of having the new pair blessed. Frequent renewal is, moreover, advisable both for cleanliness . . . and to renew those three sentiments that make its wearing the practice of a true devotion.

The answer to the " Medal Question " is, therefore, (1) that the scapular medal carries the promise; (2) that the medal should not be substituted for the scapular of Carmel without grave reason; (3) that the only possible grave reasons for the substitution are (a) the inescapable presence of filth, (b) impossibility of obtaining the cloth; (c) the wearing of a strapless garment . . and to be noted with reference to this last reason is the possibility of wearing a tiny, ornamented scapular, with chains of some precious metal.

This is not a highly satisfactory answer . . . stating what should be done when we want to know what must be done. But it is the exact answer, and will be the exact answer until such a time as the Sacred Congregation decrees: " The scapular medal is a valid sign of membership in the Confraternity of Carmel only when used for a grave reason," and not: " His Holiness vehemently desires that the cloth be worn, but. . . ".

The present writer, who has almost invariably had this "Medal Question " put to him after lectures on the scapular devotion, would like to suggest the practical conclusion at which he eventually arrived: that the exact answer is not always the best answer. When a layman asks the simple question: " Can I wear the medal instead of the brown scapular and obtain the promise? ", the best answer may be simply " no ", followed by a brief explanation of how the scapular itself may be worn inconspicuously. Because not until we are sure that our brethren are clothed in Our Lady of Carmel's " Garment of Salvation ", may our brethren be sure of salvation through Carmel's affiliation to Our Lady.

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THE STATUS OF THE "MISSA RECITATA."

In response to enquiries concerning the *Missa Recitata,* or Dialogue Mass, in which the congregation recites in concert what is ordinarily said by the server and, in addition, reads together certain portions of the Mass, we may cite the legislation contained in a decree of the Sacred Congregation of Rites, dated 4 August 1922. Here the decision is handed down that it is absolutely forbidden that the congregation recite aloud during Mass any of those portions which are to be said secretly by the celebrating priest, like the Canon, the *Secretae,* and the prayers before and after the Holy Communion of the celebrant.

Concerning the answering by the congregation of the responses, set down for the server, the Sacred Congregation leaves the matter to the judgment of the Bishop of the diocese, though the tribunal itself considers the practice inexpedient. However, if the Bishop is agreeable, there seems to be no objection to the making of the responses by the laity, especially as the Missal itself (*Ritus servandus*) allows certain prayers and answers to be made either by the server or by those in attendance at Mass. Instances in point are the *Confiteor,* the *Kyrie eleison,* and the *Suscipiat.* It would not be a violent innovation to have the *Confiteor* and the *Domine non sum dignus* recited by the laity before their own Holy Communion, since, although the Missal is silent concerning it, the Ritual prescribes, or at least recommends, this for the Communion of the sick outside the church.

In addition to these responses, made together with the server, we can see no objection to the recitation aloud by the congregation at Low Mass of those portions which are sung at High Mass, such as the *Gloria,* the *Credo,* the *Sanctus,* and the *Agnus Dei.*

The one thing forbidden, therefore, is the reading aloud by the congregation of prayers of the Mass which the celebrant is to recite in secret. As to degree of participation of the laity at Mass by concerted recitation of portions of the liturgy with the celebrant, the decision rests with the Bishop.

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LAY-LEADERS OR "LAY-ME-DOWN-TO-SLEEP"—WHICH SHALL IT BE?

Clouds prevailing with storm warnings out on each coast. Disturbing winds in the interior, but most of the inhabitants unconcerned. Forecast: Possibility of sudden storms with resultant loss of life and property. Violent earthquake not unlikely.

If we were to chart the social-consciousness of Catholics in this country in terms of a weather report, the result would be something like the foregoing.

Must we be always twenty-five or thirty years behind the times in relation to the social problems of our age? Why can't we "beat the gun" once in a while? Each generation blames the preceding generation for its plight in the present, and then blindly proceeds to do exactly the same thing that is criticised. It is true we have had pioneers in every field. Their genius is usually recognized only after they have been six feet under the clay for some time. Such people are inclined to disturb us as we follow the even tenor of our way, and if there is one thing we do not want to happen it is that. We do not like to be disturbed.

We may as well make up our minds right now that we are going to be disturbed. It will be better to be shocked into action today than shot into action when the shooting starts. There seems to be a prevailing opinion among Catholics that we have a prescriptive right to peace and prosperity. We have the truth; we are in the right Church and the gates of hell shall not prevail against her. Socialism and Communism are unspeakable evils, therefore there is nothing that a Communist or a Socialist can say or do that has any vestige of truth or goodness about it. That is the attitude. If we were even half as alert as the "ism-ites" are in diagnosing, admitting, accepting and acting upon the evils of our Capitalist set-up we certainly would not be plagued as we are with the holy inertia that has woven such a scale upon our eye-lids.

A short time ago it was our privilege to have had a long talk with a very capable administrator in the War Department in Washington. His judgment in economic and industrial affairs is keen and sound. At present he is placed in a position of intimate contact with the entire labor situation of the Defense Program. He undoubtedly has his finger on the pulse of our national industrial body. He is sanguine neither of the present nor the future. Past performances lend great weight to his predictions for the future.

Briefly put, the trend of his thought ran this way: No matter how this European war eventuates, we in America will feel its effects severely. The crisis may come within the next five years. Merely to compete with foreign nations economically must of necessity bring us to a lower economic level, to a lowered standard of living. The financial status of the government is staggering. Wages will be less and hours of work longer. Profits will be small and taxes steep. Necessities will be scarcer and luxuries at a premium. Discontent, disorder and violence seem certain. Revolution is a real probability. A United States Senator of known ability and sterling character, independently, expressed the same sentiments with an even greater note of pessimism.

The solution? New leaders must be trained was the only light perceived through the dim outlook of my counselor. "Our public men," he said, " are not telling the truth to the people. They are not leading. We must have men of courage and conviction who will counteract the influence of the demagogue who may arise and lead us to the slaughter as the old ram is used today to lead the sheep up the runway in the stock-yards. That is what happened in Italy and Germany after the last war. Even the industrialists, thinking to save their own skins, backed the ram in those two countries."

There is the picture in a few paragraphs. A little reflection will tell us that the analysis is sound. But like all analyses it merely states the case. What are we going to do about it? What is our answer? We have the Encyclicals. We have our schools and colleges. We have our parish churches. Is that the answer? If it is, we had better ask ourselves a further question: " At the rate of speed that the radical, liberal, anti-God movement is travelling, how long can we be assured that we are going to have them? "

There are some things we must do. We must first convince ourselves that we are face to face with a serious situation. Secondly, we must admit that to date we have not been meeting it and that the crisis is growing worse instead of better.

Without hysteria, yet in dead earnestness, we must face the facts. It is imperative that we act now as we would act if we were in the midst of the turmoil. We must stir up our imagination, turn on the powers of our own ingenuity, give rein to a spirit of sacrifice and unselfishness, and dig out and make use of every possible means at our command to head off or at least soften the impending crash. To my mind we have a great powerhouse in reserve that we have hardly even recognized. It is the one real, gigantic source of power that we have which can turn the trick. If we are unwilling to make use of it, if we cannot find ways and means of harnessing it up for use, if it fails to accomplish what we hope for it, then there is but one thing left—to sit back and wait for the day of confiscation and persecution. The solution to our problems is the apostolate of the layman in the work of Catholic Action.

We are now in our present position because of two reasons. The first is that the means we have been using have become obsolete and antiquated. They do not meet the emergency of present-day warfare. The second is that we have failed to utilize in the proper way the one remedy that all the Popes from Pius IX down to Pius XII have told us is the only remedy—the lay-apostolate.

We are living in a new world. It is a world as unlike the world of twenty-five years ago as the radio of today is to the old-time gramophone. It is a strange world and becomes stranger day by day. Yet it is the world that we must live in and the world whose evil influences we must battle.

Our high schools and colleges and seminaries are not sending forth soldiers equipped to meet that world. Perhaps we should not expect them to; perhaps they are not supposed to. We must safeguard the precious treasures and heritages of the Faith. We must cling to the cherished traditions of the past, for we are the champions of the many causes that have been won through centuries of conflict. It takes time and energy and great effort and prudent planning to prepare our students to become even educated Catholics and learned priests.

It would be foolhardy for one to suggest that we scrap our traditional courses of study and turn our schools and colleges into institutions of Social Action. It would be equally imprudent to stick our heads in the sand and refuse to face the issue. We would like to think that the sterling young men and women who come from our high schools and colleges each year will be the saviors of the nation. The facts are against it. They are cultured, refined, likeable youngsters. But for every leader among them that we produce, the godless institutions seem to send out ten of greater initiative, greater enthusiasm for the wrong cause, ready to engage in the conflict that rages about them.

I offer this reflection not in criticism of our system of education. It is not my right to tell the educators how to run their business. I do not know what can be done about it. It is not entirely clear that it is their responsibility to provide an education which will meet the demands of a hostile world. The point is made for the purpose of emphasizing the fact that we must make use of the men and women among the laity who are now in that world, fighting the influences of evil in their various fields, but trusting to their own individual efforts and strength. They must be given the protection that comes only through unity. Their power must be utilized to its fullest capacity. Their example must be turned to profit for stimulating others in like manner. The connecting link is the priest. But he should be no more than the connecting link.

If the complaints of the laity are to be given credence, and they are so universal and sound so common a note everywhere, the priest too often becomes the short-circuit factor in the equipment. The lay apostolate is a lay movement. It has not only the approbation but the urgent pleadings of many Popes. If such it is supposed to be, let it be that. When the activity is kept within the limits of the parish it will not be hard to check the irresponsible elements and eliminate them. Mistakes can be put down in the profit and loss column. The good attained through the enthusiasm and the sacrifice of the lay leaders who are thrilled with the thought of working for the Church and the cause of Christ, and that with a free hand, will soon outbalance any trivial inconveniences that may result from their activity.

Lay-leadership must be developed. Any priest that is doing his job as a priest even a little better than mediocrely knows that the problem is too great for him to handle. As matters stand today the laity look to the priest to perform all the functions of a priest and be a protagonist against all the inimical forces that harass the Church as well. We know that it just can not be done. Let's take the shackles off the layman and he'll remove that burden from our shoulders. It is his job. The Church desires it. Thousands of potential leaders are tugging at the leash. They want encouragement, direction without domination, and the opportunity to use their own heads and hearts to tackle the problem. Why not give them a chance?

Our churches are crowded to the doors Sunday after Sunday at almost all the Masses. Thank God for that. It is an inspiration to the Catholics and a source of edification or mystification to the rest of the neighborhood. We in America have a strong Catholic spirit. It will stand us in good stead, we hope, at a future date when greater evils than even those we now face may come surging upon us. Nevertheless, it is not an adequate protection against the future nor an efficient defense against the pressing problems of the present. In normal times we could take great consolation from the ordinary devotion of the clergy and laity. Times are never normal, and they are more abnormal now than usual. Something is lacking that must be supplied. It is the fire of human activity, the weapon of Catholic Action, in the spirit of Christ and under the inspiration of the Holy Ghost. That will not come to us on tongues of fire. It was not given in Baptism nor bestowed by Confirmation. We must develop it; we must produce it by hard work, persevering effort and practical common sense. God helps those who help themselves.

Practically what does all this mean? It means that we should get right down to earth and do for our cause just what the Communists are doing for theirs. They never miss an opportunity to plug the Party Line. As much as we abhor Communism and detest their tactics we can pick up a few hints from their technique. Wherever the cause of Christ is threatened, wherever the cause can be advanced, there is where our shock troops should be.

The local movie houses, the newsstands, the local papers, even the candy stores have an influence on the lives of the people. Are they helping or hindering the cause of Christ? What can be done about them? The local unions, the factory, the stores affect the spiritual welfare of those employed as well as the community. Is there a way and means to exert a proper influence upon them? Housing conditions? What are they in the locality? Can information be gathered on the situation? How can the information be put to use to better conditions? The Schools—text-books are poisoned in a subtle way to break down the proper mental attitude of the children toward God or government. Is this no concern of ours?

In a certain city the eligible list of the permanent substitutes in the city schools will be abolished in 1943 and a new list will be put in its place. The ratio of the present list is about two-thirds Catholics, one third non-Catholics; the new list is two-thirds radical, one third Catholic and non-Catholic. The Association is pushing for State legislation to extend the time of the present list. Considering the moral implications of the situation, is there not reason to lend a hand to the proper group? The "release-time" program for religious education of public school children is now being formulated. Is there no place on it for organized lay cooperation? In many places youngsters are going to jail for juvenile delinquencies. They are out of the parochial schools a few years. Would a committee of influential lay Catholics in a parish be of any help in solving such problems?

Catholics often find it necessary to join a communist organization to obtain welfare relief. Consumer Cooperatives are struggling to bring down the prices of the chain stores and super-markets. Credit Unions are battling the ravaging exploitation of the loan sharks. The Catholic Labor School is endeavoring to bring sound principles to the Catholic trade unionists and other workers. Are not all these things of vital interest to our Catholic life in America? These and a hundred other subjects are of the stuff that daily life is made of. Our attention or lack of attention to them will spell either social salvation or persecution for us. We have no choice but to consider them and act accordingly.

"But I haven't the time to devote to all these things!" Precisely. That is why it is imperative to allow the laymen to organize and control them. Assuming that we chose the right leaders, a conference of an hour or so a week would be sufficient to keep in touch with and direct the activities. This is not a work merely for the pious churchgoers. We must utilize the brains and the business ability and the technical talent of the best of our Catholic laity. What is needed is to direct the energies of our many successful Catholic men and women of the world into the channels of Catholic Action and Catholic Social Action. The devoted souls who do the ordinary routine work of helping out in the church and in parish affairs need no extraordinary urgings. Their spirit of loyalty prompts them to act. We must tap the hitherto hidden sources of power in our parishes.

Rash, imprudent, unplanned action on the part of individuals must be forestalled. Disunited activity is not adequate. Study clubs, committee meetings and discussion periods are an essential part of a sound program. Co-ordination must be achieved before action is taken; an efficient method of checking-up on results, ways and means and methods will be the natural result of proper coordination. Thought, planning, action, prayer, all go hand in hand.

All this looks like a tremendous task. To some it may appear an insurmountable burden. It appears to put the laity in a place of prominence and gives them a precedence that is not rightfully theirs. It seems extreme, extraordinary. It is. We can no longer hope to fit the world into our scheme of things. If we are to see salvation and carry out the mission of Christ we must adapt the means at our disposal to the world as we find it. We are faced with a perplexing responsibility, a clear-cut challenge and the menacing logic of indisputable facts. Change comes hard to most of us. There is a certain amount of consolation attached to carrying on in the conservative, comfortable way in which we have become accustomed to do things. It is unfortunate that we can not continue in that fashion, but the world is in revolt and will no longer accept it. We must choose between a change or the possibility of persecution and confiscation.

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ASSISTING AT MASS IN THE PARISH CHURCH.

Qu. Few days ago, I received the following regulations signed by our Archbishop and published by the Dean of this deanery:

1. People, on Sundays and Holy Days of Obligation, ought to assist at Mass in their own parish church.
2. They can lawfully assist in any other parish church.
3. If they attend Mass on these days in a public or semi-public oratory they fulfill the Church's obligation validly; but (unless they are a part of the household of the religious body having the oratory in question) *they do so, licitly, only when the same is approved by the Bishop.* Which approval is given only when sickness or distance from their parish church appears to commend it.
4. The pastor is justified in refusing to permit his people to go to any public or semi-public oratory in the diocese unless the Bishop has approved the same to the individual or his family; and I may note that *I have not granted such approval except to a limited number, and that a long time ago.*

* * *

That these regulations bring about more effectively the support of the Church, especially their own Parish Church, goes without saying and is certainly proper.

BUT:

By what authority can a Bishop make such regulations (I refer to nr. 3 & 4) in the face of Canon Law nr. 1249 which does not mention anything of that sort, especially since there exists a general custom to the contrary, which according to my information only the Holy See can abolish or term illicit?

Besides in how many single cases is it impossible to get the approval of the Bishop?

SACERDOS.

I.

Resp. The ruling contained under number 1 of the archdiocesan regulations outlined above is quite in agreement with the wording of Canon 467, § 2: Monendi sunt fideles ut frequenter, ubi commode id fieri possit, ad suas paroeciales ecclesias accedant ibique divinis officiis intersint et verbum Dei audiant. The very next ruling, mentioned under number 2, makes it plain that it is the habit and the practice of attending at their own parish church, rather than their exclusive attendance thereat, that is urged for the people of the archdiocese.

II.

Number 2 of the archdiocesan rulings follows logically from the preceding. It is but a converse statement of ruling number 1. Whether this statement offers a complete or only a partial picture of the possibilities which canon 467, § 2, and in particular canon 1249 leave available for the fulfilment of the obligation to hear mass is a point which may be discussed under number III following.

III.

The archbishop in his third ruling implies that the valid [actual or substantial?] fulfilment of the obligation to hear mass may under certain indicated circumstances connote an unlawful act for the faithful of his archdiocese. It seems evident enough that this can not mean that the faithful really fulfill their substantial obligation to hear mass even when they do not comply with the essential conditions which by the law of the Church are required to accompany the act of hearing mass.

On the one hand, anyone who with a view to fulfilling his Sunday obligation merely attends mass in a private oratory—unless this be a cemetery chapel, or unless he have a special privilege from the Holy See which honors this act as a fulfilment of his duty—not only falls short of the licit performance of his obligation, but also fails substantially to fulfill his Sunday duty at all, for while he has indeed attended mass, yet he has not heard mass under the conditions whose presence the Church requires as a background for the fulfilment of the Sunday obligation. On the other hand, anyone who on a Sunday attends mass in any church whatsoever, parochial or non-parochial, even though he do so amid some voluntary distractions, will not by reason of these distractions make himself guilty of an illegal attendance, for he has contravened no law that gives him the right to attend. Rather, in using his right he has not measured up to what the sanctity of the house of God and particularly the sacredness of the august sacrifice demand of him in his act of presence in the church and attendance at mass. So, also, anyone who while going to mass on Sunday neglects a more important duty, e.g., that of waiting upon a sick person who is utterly dependent on his services, indeed commits an act which is not lawful, but the unlawfulness of the act formally consists in the offense against Christian charity, and not in the fact of an illegal presence at mass. His presence at mass could be called unlawful only in so far as it actually implies the neglect of some other and higher duty, and not precisely because it connotes any forbidden choice of means in the attempted fulfilment of the Sunday obligation to hear mass.

It would appear quite certain, then, that the archbishop's ruling as contained under number 3 does not propose to call illicit in itself that which the Code designates as a substantial fulfilment of the Sunday obligation. In other words, the consideration is not one that looks either to the exclusively valid or also to the inclusively licit assistance at mass as measured and determined solely by the law of the Sunday obligation. The consideration rather comprises an extraneous but nevertheless concomitant legal factor, whatever it may be, which because of its higher demands is recognized as restricting the number of options by means of which the Sunday obligation could normally be fulfilled apart from the case in which this higher claim intervenes. Considered from this aspect, the ruling does not inherently involve an inevitable contradiction of the law of the Code. It simply supposes that there do arise cases in which certain demands of a more compelling nature have a claim of priority over the law which grants an extensive option for the fulfilment of the Sunday obligation, and then proceeds to delineate the cases in which this option must yield its claim to that of the higher law.

The determination of just what will suffice to occasion such a situation or such a set of circumstances in which the liberty which is granted by the Code may nevertheless be justifiably retrenched by episcopal authority constitutes a question of fact rather than a question of law. If the contemplated situation is actually present, the archbishop is fully entitled to urge the superior claims and higher demands, even at the sacrifice of the liberties which the positive law of the Code affords the faithful in the matter of satisfying their Sunday obligation. One could easily imagine a case in which a father might rightly forbid his son to fulfill his Sunday obligation at some given public shrine of worship in view of some imminent spiritual harm that would most probably result from his attendance there. Surely no one would consider the father's act to be in contravention of the law of the Code as expressed in canon 1249. But the point to remember is that such an attendance would not imply that the son has failed in his Sunday obligation, but simply that he has violated a point of parental discipline in which his father had the right of control.

Whether conditions do exist which justify a similar surveillance on the part of the archdiocesan ecclesiastical authority with reference to all the public and semi-public oratories in the archdiocese as affecting all the members of his flock is, it must again be repeated, a point of fact and not a question of law. Before the liberties which the Code extends to the faithful for the fulfilment of their Sunday obligation to hear mass may in any way be retrenched by any ecclesiastical authority inferior to the Holy See, there must be present such considerations as surely outweigh the law of the Code in the gravity of their demands and claims. In the mind of the present writer it is highly questionable whether the sole reason of a well ordered parochial discipline and loyalty constitutes a sufficient reason for such a drastic intervention. It is not at all unthinkable that other means of a less incisive character could be tried with a promise of equal, if not better, ultimate success. But the coalescence of a number of reasons of similar import with the maintenance of an orderly parochial discipline, if these reasons obtain rather generally throughout the archdiocese, could be considered a sufficient cause for the enactment of the ruling here in question.

IV.

The wording of ruling number 4 is such that a pastor will know that the way is open for him to seek the proper permission for individuals and families whenever circumstances would commend it. It is to be anticipated that the faithful will be afforded the liberties which the Code wishes them to have, once it is evident that their attendance at a public or semi-public oratory for the sake of fulfilling their Sunday obligation can not be construed as defeating the purpose of the general prohibition, which, as has been noted, seems justified only through its appeal to a higher and more fundamental law than the positive enactments of the Code as contained in canons 1249 and 81, § 3. It would seem to the writer that just as every reservation of sin is by the law of the Code in canon 900, 2°, acknowledged as ceasing automatically when the legitimate superior denies the faculty for absolving as long as it is reasonably asked for in a deserving case, so also the prohibition here in question may be considered as no longer binding should the ecclesiastical superior refuse to give heed to a reasonable request by denying the desired permission in a case which is truly known to merit the concession which the Code wishes the faithful normally to enjoy.

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CHOIR CEREMONIAL AT THE CONVENTUAL MASS AND LITTLE HOURS.

Qu. (1) With reference to Choir: when the Directorium prescribes that the Conventual Mass be said after Tierce, does the Hebdomadarius vest for the Mass before the Little Hour is completed or does he wait in his choir stall until after the Little Hour has been said? In other words, may a brief space of time elapse between the Little Hour and the Conventual Mass?

(2) Under the same circumstances, i.e., after Tierce, does the Community make a brief thanksgiving after the Conventual Mass (fifteen minutes) and then continue the Divine Office or should it say the following Little Hours, Sext and None and then make its thanksgiving?

(3) Who directs and corrects the choir members during the public recitation of the Divine Office—the Hebdomadarius?

Resp. Since the questions concern primarily Franciscan choir ceremonial, the answers have been framed accordingly. The liturgical writers usually consulted for the correct rubrical and ceremonial usages have little or nothing to say on these matters. A noted Benedictine authority has been consulted and several works by Franciscan authors have been used. (1) " Missa conventualis debet celebrari *immediate* post Canonicam Horam a

Rubricis et Decretis designatam." (Sacrae Liturgiae Promptuarium—Victorius ab Appeltern, O.F.M., vol. 1, No. 170; also De Carpo-Moretti, pars prima, p. 363.) The Hebdomadarius would leave the choir as soon as his duties in the chanting of Tierce are completed and Mass would begin as soon as he can vest and approach the altar. A brief space of time must elapse but no other prayers or duties are permitted between the close of Tierce and the beginning of the conventual Mass, so that the moral union is not broken. (2) " Prima orto jam sole, Tertia ante Missam Conventualem de die, et dien Sexta et Nona in Choro recitentur." (Caeremonalis Ordo Romanus ad usum totius Seraphici Ordinis Minorum S. Francisci Conventualium—1904, page 606, No. 14.) No mention is made of time for thanksgiving. What better thanksgiving could be made than that found in the devout recitation of the words of the Breviary? The close union that exists between the Office of the Day and the Conventual Mass, both in word and in spirit, would indicate that they should not be separated by private devotions but that the one should be the complement of the other. One can find in the psalms of the Little Hours every mode of inspiration needed by the soul. (3) The Ceremonial just mentioned, Pars Quinta, Cap. 111, page 671, clearly states that the Superior appoint a Vicarius Chori, " hujus vero praecipium munus erit Chorum universum quod cantum et psalmodiam regere et gubernare. . . . Errantes autem Vicarius modeste, lenibusque verbis, vel solo nutu corrigere studeat." " Novitii et Professi ab eorum respectivis Magistris dirigantur et corripiantur: Magistri tamen curabunt, ut juxta Vicarii Chori directionem Novitii et Professi canant aut psallant." From the context of this same chapter, it is evident that the office and person of the Vicar of the Choir and the Hebdomadarius are distinct. The duties of the Vicar or Prefect of the Choir are set forth at length by Moretti, vol. 1, Art. iv, Nos. 255-257, page 112. These duties are described substantially the same as in the Ceremonial quoted above, and among these duties he weekly posts the names of those who are to act as celebrant, hebdomadarius and the other offices connected with the Office and Mass.

JUNE MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

FOR THE CONVERSION OF THE SHINTOISTS.

The New York Times of 2 April, 1941 published the following statement telephoned by Herbert L. Matthews directly from Rome:

" Pope Pius received Japanese Foreign Minister Yosuke Matsuoko today in an audience that the Pontiff characterized as a ' fine one ' and the Japanese Minister later called ' the prettiest moment of my life '."

This statement was followed by the announcement that immediately following this history making interview the Holy Father held his usual " weekly public audience at which were present a dozen Japanese seminarians ". These are but simple newspaper reports; nevertheless they furnish a background of fact which proves the interest and solicitude of the Sovereign Pontiff for the people of Nippon.

For a better understanding of the religious and mental outlook of the Japanese let us recall the statement made by Sydney Greenbie in his recent volume " The Romantic East ". " The Japanese people ", he tells us " unlike the Western world, and even unlike the Chinese world, is a people in whom the individual is virtually entirely suppressed. To him the soul of the nation is of greater moment than his own soul. He has no self, no individuality apart from his people with whom he has suffered through the ages, and whose origin is found in the mythological creation of the divinely-born Emperor."

To appreciate the concept of the Emperor's divinity it must be remembered that according to the tenets of Shintoism the Mikado is descended from Amaterasu, the radiant goddess of the sun, born from the left eye of Izanagi, the creator of Japan. While today's sons of Nippon may ignore, in certain instances, the history of the gods of his nation, there is complete acceptance of the divine origin of the rulers from Jimmu, who reigned in 669 B.C. up to the present time. Thus we see that the continuity of the divine nature from the sun-goddess to her descendants, the Mikados, is strictly adhered to with ever increasing earnestness.

The indigenous religion of Japan is a combination of nature and ancestor worship, to which has been added hero worship. This latter deifies, not only outstanding national celebrities but the soldiers who died in recent wars and makes their final resting place a pilgrimage point for Shinto devotees.

Except for the periods when they are performing the rites peculiar to their religion there is little to distinguish the Shinto priest from the ordinary layman. However for ceremonies the priests wear a peculiar dress of ancient pattern.

Like the religion itself and the places of worship the rites of Shintoism are extremely simple, consisting in the presentation of small trays of rice, fish, fruits, vegetables, rice-beer and the recital of certain formal addresses, partly laudatory and partly petition. There are no statues in the temples of Nippon—the emblem of the deity being a circular mirror on a wooden stand.

When one considers Japanese psychology it is easy to appreciate the unwillingness of this nation to accept the tenets of Catholicity. However when St. Francis Xavier visited the island kingdom in the middle of the 16th Century the fervor of the converts evoked glowing words of praise from this great missioner. " The Japanese Christians are my delight ", he wrote on one occasion and later he stated that " this nation surpasses in goodness any of the nations lately discovered ". The nucleus of approximately 2,000 Catholics which was formed by St. Francis Xavier rose to 677,000 during the next hundred years and this despite terrific persecution. Even during the following century, when it became necessary for the Japanese to hide in order to practice their faith, 60,000 additional conversions were made.

That Shintoists make loyal Catholics while remaining devoted sons of Nippon there can be no doubt, since there is the testimony of 400 years to prove the assertion. On the other hand Catholicism recognizes the fact that Shintoism is a political as well as religious doctrine, but She finds points of unity rather than antagonism. Thus we learn from the Rev. Bruno Bitter, S.J., of the Catholic University of Tokyo that " as soon as the Catholic Church in Japan became aware of the desire of the nation to purge its cultural expression from all foreign trappings, She took steps to reconsider Her position and to bring Her outward appearance more in harmony with the new spirit. In

September (1940) those headmasters of Catholic schools who were not Japanese decided to resign from their positions to make room for competent Japanese successors. This they did in the best interest of the very cause they are serving." In addition to this the Holy See appointed a Japanese as Archbishop of Tokyo, entrusted the jurisdiction of various dioceses and parishes to native Bishops and priests even before the recent rulings by the government.

In view of the steadfast faith of the Catholics of Nippon The Society for the Propagation of the Faith urges the prayers of the faithful during June " for the conversion of the Shintoists " who number some 25,000,000 souls in the island empire.

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COMMEMORATIONS AT MASS DURING THIRTEEN HOURS DEVOTION.

Qu. Should a commemoration for the Pope or Church, or an oration of the Saint whose feast falls on Passion Sunday be added at a High Mass or low Mass if the Thirteen Hours Devotion is being held in the church?

(2) If the Thirteen Hours Devotion is being conducted on one of the Sundays in Lent should the *A Cunctis* or commemoration of the saint be made?

Resp. If the Votive Mass is prescribed " pro re gravi ", the commemoration of the Blessed Sacrament is added to the collect of Passion Sunday " sub unica conclusione ". The collect for the Church or the Pope is omitted. This applies to the one Mass only. If other Masses are said on that day and the Blessed Sacrament is exposed, the oration for the Blessed Sacrament is added to the Commemoration for the Church or the Pope. If a votive Mass " pro re gravi " is not prescribed by Apostolic Indult or the Bishop, the oration of the Blessed Sacrament is to be made after the orations prescribed by the rubrics. The same regulations apply to high or low Masses.

(2) The same rules must be followed as mentioned above. During Lent the Mass of the Sunday will always be said. In the Mass opening the official Forty Hours Devotion, the oration of the Blessed Sacrament is added " sub una conclusione ". No other commemorations are made. At all low Masses in the church, celebrated after the exposition, the oration of the Blessed Sacrament is added after the commemorations of the day. If the Votive Mass " pro re gravi " is prescribed by the Bishop and cannot be sung or said, the same procedure is followed. If the Bishop does not prescribe it, the commemoration of the Blessed Sacrament is added at the Mass opening the Thirteen Hours Devotion after the commemorations of the day. It will likewise be said in all other Masses celebrated after the Blessed Sacrament has been exposed on the main altar.

THE PAPAL BLESSING VIA RADIO.

Qu. In the September, 1939, issue of the Review, the decree of the Sacred Penitentary of June 15, 1939, granting the plenary indulgence to those who receive the Papal Blessing by means of radio, is stated in full, yet in the March, 1940, issue, page 267, the opposite opinion is stated.

Resp. The decree of June 15, 1939 is official and authentic. Those who fulfill the usual conditions, as stated in the same decree, and hear the Holy Father by means of the radio, receive the blessing and the indulgence.

Book Reviews

JOSEPH TUCKERMAN, PIONEER IN AMERICAN SOCIAL WORK.

By Daniel T. McColgan, Ph.D. Washington, D. C., Catholic University of America Press. Pp. xx + 450. Price, $2.00.

In this volume Dr. McColgan, a priest of the archdiocese of Boston, gives a detailed and sometimes absorbing story of the life of a man who died a century ago, after laying the foundations of social work among the poor and unfortunate of the Hub City.

Joseph Tuckerman was the son of a thrifty and industrious Boston merchant. He studied at Phillips-Andover and Harvard and was ordained to the ministry of the Congregationalist Church. For twenty-five years he served as pastor of the Chelsea parish before his appointment as minister-at-large in Boston, when he began the social service work which is the theme of this study. The earnestness and zeal with which Dr. Tuckerman entered upon this pioneer work and the means which he employed to chart his way on these unknown waters make an interesting story, to which Dr. McColgan has done full justice. The pains which the author has devoted to his task may be seen from the fact that the work is generously annotated and includes a bibliography of full sixty pages, four appendices and an index.

Dr. Tuckerman was a firm believer in the principle, that the task of providing relief and assistance to the poor and unfortunate belongs primarily and preeminently to the churches. Catholic students will be particularly pleased to note his efforts to enlist the cooperation of Bishop Fenwick in behalf of the Catholic poor of what was then a citadel of Protestantism. At a time when Frederick Ozanam and his associates were laying the foundations of the Society of Saint Vincent de Paul in France, it is rather coincidental that Joseph Tuckerman was proposing that " a lay ministry, for the purely moral objects of the ministry at large, might with great advantage be appointed for the poor of the Catholic church ".

Dr. McColgan's work, with its wealth of detail and its many evidences of painstaking research, is intended primarily for the student of social work; but there are others who will find it interesting. For example, the student of apologetics will find therein much valuable information on the beginnings of American Unitarianism, since Dr. Tuckerman was a classmate at Harvard and an intimate friend and associate throughout the rest of his life of William Ellery Channing, the " primate " of that movement. Educators, too, will find some interesting and, at times, amusing sidelights on the educational practises of the day on both the elementary and the college level.

THE ST. GREGORY HYMNAL AND CATHOLIC CHOIR BOOK. Compiled, edited and arranged by Nicola A. Montani, K.C.S.S. The St. Gregory Guild, Inc., Philadelphia, Pa. Pp. xviii + 621.

This is a revised and enlarged edition of the hymnal which for twenty years has been considered standard by Catholic organists and choirmasters. The volume includes a complete collection of approved Latin and English hymns, motets, Masses and liturgical music for the entire ecclesiastical year. This new edition contains some eighty new numbers.

Mr. Montani is a pioneer in providing true church music, and no little of the progress attained in recent years is due to his unceasing crusade. His finest achievement, however, is the *Hymnal* which has done much to do away with cheap and bad music, and build up an appreciation of the " correct " music enjoined by the *Motu Proprio* of Pope Pius X. Mr. Montani's short notes to the organist, for example calling it a laudable custom not to accompany the choir for the responses in the Mass, and noting that it is incorrect for the choir to makes the responses after the Epistle and Gospel, while small in themselves, have helped to improve standards.

Over a hundred and fifty of the hymns in the collection are in the vernacular, and there is an exceptionally well selected collection of Latin motets, hymns and Masses. A feature of the volume is the entire Gregorian Requiem Mass and Absolution, transcribed and harmonized by Mr. Montani, and the Passiontide and Holy Week music. Teachers of parish boys' choirs particularly will appreciate the convenience.

In addition to the " Complete Edition ", the Guild also publishes a " Melody Edition " containing melody for S and A with complete text, and a " Word Edition " containing the complete text and bound in heavy card-board. Pastors will do well to recommend their choir directors to examine this new edition.

GALLITZIN'S LETTERS. A Collection of the Polemical Works of the V. Rev. Prince Demetrius Augustine Gallitzin; Angelmodde Press, Loretto, Pa. 1940. Pp. 302.

Despite the fact that Prince Gallitzin died over a century ago, his voice is still alive in his " Letters ", and could be as persuasive today as it was one hundred years ago, if his works were given wider circulation. The patient explaining and the thorough documenting of statements in the " Letters " make the reader wonder how the Prince could find time amid his arduous missionary labors for such a readable work of Catholic Apologetics. This readableness is enhanced by his ability to parry thrusts and turn back an attack upon its source. A touch of cleverness in his work suggests Gallitzin as a fencer, conscious of his superiority, who is using his opponent as a means of demonstrating to witnesses the superiority of his own school of training, in this instance, the Catholic Church.

An arresting quality of the 'Letters' is their up-to-dateness. The matter, naturally, is age-old, but its manner of presentation sometimes lulls the reader into imagining that he is absorbing the thoughts of a modern Catholic apologist. The insertion of sub-titles into the various Letters which compose the work makes it valuable as a reference work and will make it more appreciated by both clergy and laity.

The reading of Gallitzin's Letters inspires the thought that it was a mistake to make this edition of the work simply a commemoration of Gallitzin's death, and, for that reason, to limit it to 500 copies. An appreciative demand should far exceed this supply.

EASTERN ORTHODOX CHURCHES AND ARMENIAN APOSTOLIC CHURCH. Prepared by The Historical Records Survey Division of Professional and Service Projects, Work Projects Administration, 110 King Street, New York City. 1940. Pp. xxvii + 178.

This is one of the volumes of the Inventory of the Church Archives in New York City, prepared under the supervision of Charles C. Fisher of the Historical Records Survey. Inventories of the records of each denomination will eventually be published for every state. For the purpose of the survey, New York City was designated as a forty-ninth state. The present volume, which consists of bound mimeograph sheets, includes the congregations of the thirteen Eastern Orthodox bodies and of the Armenian Holy Apostolic Church of America in the five boroughs.

Besides the actual inventory, the book contains historical sketches that are informative and interesting. The sketch of the Archdiocese of North America and the Aleutian Islands, for example, tells the little known story of how the Russian dictatorship tried to obtain control over the Russian Church in America through Archbishop Kedrovsky and, in the words of Supreme Court Justice Ford, use it "as a base for revolutionary propaganda." The outline of the Ukrainian schism, however, is incomplete, Wasyl Halich apparently being the one authority consulted.

Students of religious history will welcome this volume and find it helpful in their own research. A fair bibliography, and indices of churches, priests, locations and chronology add to its value.

SAINTS CYRIL AND METHODIUS APOSTLES OF THE SLAVS. By Reverend Cyril J. Potocek. P. J. Kenedy & Sons, New York City. 1914. Pp. 172.

The first part of this book gives the background of the Slavs, and the important part that they have taken in the cultural development of our civilization. In a small compass, Father Potocek gives considerable information on the contemporary history of Eastern Europe and the Slavs of the ninth century. The book is important because it is the first time that this information is given to the English reading public. It will help the reader understand just what are the Russians, Poles, Slovaks, Slovenes, Czechs, Croats, Bulgarians and Serbs. In a Foreword, Dr. George Waskovich writes that the book "will appropriately serve as an introduction to a field exceedingly rich in historical lore and interest."

Part two gives a résumé of the labors and accomplishments of the two noble Macedonian brothers who became the apostles of the Slavs. Legends are woven into the narrative, but Father Potocek is careful to distinguish between legend and certainty. Part three is made up of four appendices and a short bibliography. One appendix is an English translation of the Mass in the Byzantine-Slavonic liturgy.

The book leaves something to be desired in style, but this can be readily overlooked because of the importance of the contents.

THE CATHOLIC CHURCH AND CORPORATE REUNION. By A. Herbert Rees, Minor Canon of St. Paul's. Dacre Press, Westminster, England. 1940. Pp. 20.

This is a study of relations between the East and West from the Schism of 1054 to the Council of Florence, written from the staunch Anglican viewpoint. Canon Rees sums up in part: "The teaching of the Popes as evidenced by their words and by their dealings with the Greeks appears to be this: The faith is one and indivisible; there can be no division in the formal teaching of the Church. In virtue of the promise made by our Lord to St. Peter, his successors can never err in teaching the whole Church. The Roman Church may fail at times indeed to meet a particular doctrinal crisis, and its pronouncements may require revision, for it is not the whole Church. But the divine promise to Peter holds good when Peter's successor exercises his office as leader of all the Apostles." He closes with the suggestion, "If a Pope of the twentieth century were to resume the Vatican Council which was prorogued not concluded, seventy years ago, he might well, in a Europe menaced by paganism as the Europe of the fifteenth century was by Islam, echo the invitation of Eugenius IV to those who hold the Catholic Faith to come to the Council and labour for the reunion of the Churches. The voice of 'him who has received the primacy of the most exalted see' would not remain unanswered."

The Canon is acquainted with the Roman Catholic literature on the subject, but is filled with his theory that there is a possibility of reunion being attained under conditions other than those laid down by Rome.

Book Notes

The translation of *Relazione tra l'Eucharistia e la Madonna* by His Excellency, Monsignor Ernesto Ruffini, Secretary of the Congregation of Seminaries and Universities, appearing in this number, was made by Reverend Ignatius Kelly, De Sales College, Toledo, Ohio. Before entering upon his duties in the Curia, Monsignor Ruffini was Professor of Sacred Scripture in the Lateran Seminary and in the Propaganda University. He is the author of a number of works on the Scriptures including *Introductio in Singulos Libros Novi et Veteris Testamenti,* and *Chronologia Veteris et Novi Testamenti.*

Joseph F. Wagner, Inc., is presenting a two volume edition of *A Parochial Course of Doctrinal Instructions* by Fathers Charles J. Callan, O.P. and John A. McHugh, O.P. This new edition contains all the material of the four volume set which was published just twenty years ago. This *Course* is probably the most popular of the many books written by these well known Dominican priests. The new edition will give the "junior clergy" an opportunity to become acquainted with an excellent collection of sermons. The list price for the two volumes is $7.00. (New York. 1941. Pp. x + 1058; x + 1090.)

Retreat Notes by Reverend L. Rumble, M.S.C., is an inspiring little book. It is an outline of a retreat preached by Dr. Rumble to the priests of the Marquette Diocese. The little volume is rich in suggestion, and priests will find it a helpful meditation manual. (Radio Replies Press, St. Paul, Minn. Pp. 63. Price $1.00.)

Compiled and arranged by Father Method Billy, O.M.C., according to the "Caeremoniale Ordinis" for use in the Seraphic seminaries, *A Manual of Ceremonies for Minor Ministers* can be used to advantage by directors of acolyte societies. It will be necessary, however, to make changes, e. g. the omission of *beato Patri nostro Francisco* from the Confiteor. (St. Anthony-on-Hudson, Rensselaer, N. Y. Pp. 23.)

The *Revue d'Ascetique et de Mystique* which is published in Toulouse, France, has found it necessary to suspend temporarily on account of war conditions. The publishers, however, hope to be able to deliver one or two numbers in the course of the year. This is the first of the foreign theological journals to give formal notice of suspension, although all are delayed in the mails and some have not been received for a year or more.

Homeward Bound by Thomas B. Chetwood, S.J. is a series of ten stories on the influence of the Most Blessed Sacrament. Taking the sixth chapter of St. John's Gospel as a general text, the author gives examples of the mysterious workings of our Eucharistic Lord in the lives of priests and laity, rich and poor, lettered and unlearned. The style is easy and the tales have the air of those one might tell children, yet they will give the meditative adult pause to ponder and ask himself the eternal question of childhood, "Why?" The answer will be an act of faith: "Lord I believe, help Thou my unbelief." (Joseph F. Wagner Co., New York City. Pp. xiv + 280.)

Arrangements are being made to translate into the Spanish *Saint Braulio, Bishop of Saragossa* by Rev. Charles Lynch, Ph.D., and published by The Catholic University of America Press. Explanatory notes will be added to the new edition by both the author and the translator. Because of the shortage of paper in Spain, few books are being printed there at the present time. The decision to publish a book by an American speaks well for the scholarship and real value of Dr. Lynch's study.

Father Peter Vadachery continues to publish *Promptuarium* at Ernakulam, S. India in spite of war's alarms. This is a monthly magazine for the clergy in mission countries, and will be found quite interesting by American priests. The magazine was founded in 1904 by the Carmelite missionaries at Verapoly, and has served the missions well since that time. The subscription for a year "extra Indiam" is 4 sh. 9 d. or about a dollar, American coin.

While college professors may debate about the " scholarly " qualities of William Thomas Walsh's historical writings, there is no doubt about his dramatically descriptive powers, and there is no doubt but that his books are interesting and well worth reading. His facts are in the main correct, his judgments and evaluations mature. It is probably his disregard for trivialities and his flair for the dramatic that causes the academic eyebrow to raise.

Characters of the Inquisition is in the usual Walsh vein. The characters live. The first " character " is Moses, and Deuteronomy is quoted for " all the essentials (plus considerably more rigor, to be sure) of the Thirteenth Century Inquisition." Pope Gregory IX, Gui, Nicholas Eymeric, Torquemada, Cardinal Ximenes and Llorente are the other chapter headings, with one on " Some Sixteenth Century Victims ". Mr. Walsh does not " pull his punches ", and his outline of Freemasonry's activities, although sketchily done, gives a better understanding of some things that are going on in our own time and our own land. Manichean feelings and tendencies, he shows, are still rather extensive in our world. This is a book that can be read for real pleasure and true profit. (P. J. Kenedy & Sons, New York City. Pp. xi + 301. Price $3.00.)

In August, 1938, commenting on Father Josef Maria Nielen's *Gebet und Gottesdienst im Neuen Testament,* one of our reviewers declared that nothing of this kind that had so far appeared in this country equalled it in scope and thoroughness, and that it was more than a mere stimulus to pursue favorite studies in things biblical. In the nearly three years that have elapsed no new work has appeared to make it necessary to change that estimate. Rev. Patrick Cummins, O.S.B. now has translated Father Nielen's book under the title *The Earliest Christian Liturgy,* making it available to those who read no German. The translation appears to be well turned. (B. Herder Book Co., St. Louis, Mo. 1941. Pp. x + 416.)

Monsignor Glavin's *Following the Mass* is an excellent English missal for Sundays and holydays. It also contains the marriage service and nuptial Mass, the requiem Mass and burial service, and some thirty Masses for feasts not of obligation, e. g. Corpus Christi, and the Feast of the Sacred Heart. A helpful feature is an explanation which is placed on the pages facing the Ordinary of the Mass. For the average lay user, however, it might be better to have the Ordinary at the beginning of the book. (The Edward O'Toole Co., Inc., New York City. Pp. 382.)

Fasciculi III and IV, Volumen XXI of " *Gregorianum* " is entitled " Societati Jesu 1540-1940 D.D.D. Spicilegium ", and covers pages 305 to 648 of the volume. Contributions to the symposium are in Latin, Italian, French, Spanish, German and English, and are by Fathers de Guibert, Leturia, Tromp, Iriarte-Ag, Jansen, D'Elia, Lopetegui, Kirschbaum, Creusen and Delannoye. The articles are uniformly interesting, sound and scientific. The book is a " must " for college libraries, and those interested in the work of the Jesuit thinkers will need it. (The Pontifical University Gregoriana, Rome. Pp. iv + 344.)

Last year we commented favorably on *Happiness in Marriage* by Father J. Leo McGovern and Dr. R. H. D. Laverty, which was published by Sands & Co., Ltd., London. The book is now published in this country by B. Herder Book Co., St. Louis, Mo. It is an excellent volume of practical advice for those about to marry. (Pp. 106. Price 90c.)

The first volume of the new series of *Franciscan Studies* presents four interesting articles. It augurs well for the future value of the *Studies.* Probably the most interesting to the general reader is Father Parsons' " Bernardine of Feltre and the Montes Pietatis ". In these days when so much interest is being shown in co-operatives, this study is certain to attract attention. The trials, difficulties and opposition experienced in founding the first *Mons* at Perugia have a very modern flavor. The article is well documented. Quite interesting too is the story of the Franciscans in the Plata colony in the XVI century. Father Habig's style strays a bit at times from the severely academic, which does not detract from the article's readability. He appends a selected bibliography that adds to the value of the contribution. Father Philotheus Boehner presents the first instalment of *The Centiloquium Attributed to Ockham,* and Maurice Grajewski of a *Scotistic Bibliography of the Last Decade.*

In an *Introduction,* Dr. Thomas Plassman writes, ". . . Franciscan scholarship has the undying duty of constantly promoting and strengthening the spirit, freshness and vitality of the primitive Church. This conviction should definitely set the aim and scope of the present Quarterly." THE ECCLESIASTICAL REVIEW congratulates the Editorial Board, and wishes it well for a successful carrying out of its ambitious programme.

St. Anthony Guild Press has published *Little Stories of Christ's Passion* by Nita Wagenhauser for children. It is well conceived, but Miss Wagenhauser's style is a bit stuffy, and the little ones may find it difficult to understand some of the words used. (Paterson, N. J. Pp. 112.)

Books Received

THE CATHOLIC CHURCH AND CORPORATE REUNION. By A. Herbert Rees. Dacre Press, Westminster, England. 1940. Pp. 20. Price, one shilling.

THE DIRETTORIO MISTICO OF J. B. SCARAMELLI, S.I. By Leo A. Hogue, S.I. Excerpt from a doctoral dissertation submitted to the theological faculty of Pontificae Universitatis Gregorianae. Archivum Historicum Societatis Iesu, Rome, Italy. 1940. Pp. iii + 39. Copies may be obtained from the author at West Baden Springs, Indiana.

THE ROSARY AND THE SOUL OF WOMAN. By Donatus Haugg. Translated by Sister M. Aloysi Kiener, S.N.D. Frederick Pustet Co., Inc., New York. 1941. Pp. 115. Price, $1.25.

HAPPINESS! BUT WHERE? By the Reverend John A. O'Brien, Ph.D., LL.D., University of Notre Dame. Saint Anthony Guild Press, Paterson, N. J. 1941. Pp. 22. Price, five cents.

RETREAT NOTES. By the Reverend Doctor L. Rumble, M.S.C. Radio Replies Press, Saint Paul, Minnesota. 1941. Pp. 63. Price, $1.00.

FRANK YOUTH QUIZZES ON SEX. Reprinted in pamphlet form from "Radio Replies". Radio Replies Press, Saint Paul, Minnesota. 1941. Pp. 32. Price, 10c.

A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS. For All Sundays and Holydays of the Year. Prepared and Arranged by the Very Reverend Charles J. Callan, O.P., S.T.M. and the Very Reverend John A. McHugh, O.P., S.T.M. Joseph F. Wagner, Inc., New York City. 1941. Two volumes, 1138 pages. Price, $7.00 per set.

A MANUAL OF CEREMONIES FOR MINOR MINISTERS. Compiled and arranged according to the "Caeremoniale Ordinis." By the Reverend Method C. Billy, O.M.C. Saint Anthony-on-Hudson, Rensselaer, New York. 1940. Pp. 23.

FOLLOWING THE MASS. The Ideal Missal for all Sundays and the Principal Feasts of the Year. By the Right Reverend Monsignor John F. Glavin. The Edward O'Toole Company, New York City. 1940. Pp. 383. Price, various bindings, $0.20 to $1.25.

MY FIRST COMMUNION. What the Very Young Need to Know for their First Holy Communion. By the Most Reverend Louis LaRavoire Morrow, D.D. The Edward O'Toole Company, Inc., New York City. Fifth Edition, 1941. Pp. 112. Price, $0.15.

"GREGORIANUM". Societati Iesu 1540-1940. D.D.D. Spicilegium. Commentarii de re theologica et philosophica. Anno XXI. Volumen XXI. Fasciculi III et IV 1940. Pontificia Universitate Gregoriana, Romae, Italia. 1941. Pp. 348.

THE MAN WHO DARED A KING. Saint John of Rochester. By the Reverend Gerald T. Brennan. Foreword by the Most Reverend James E. Kearney D.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. 64. Price, $0.85.

THE SECRET OF MARY. By Blessed Louis-Marie Grignion de Montfort. The Montfort Fathers, Bay Shore, New York. 1941. Pp. 44. Price, 10c.

LITTLE STORIES OF CHRIST'S PASSION. By Nita Wagenhauser. The Saint Anthony Guild Press, Paterson, New Jersey. Pp. 112. Price, $0.50.

EASTERN ORTHODOX CHURCHES AND ARMENIAN APOSTOLIC CHURCH. Inventory of the Church Archives in New York City. The Historical Records Survey, Work Projects Administration, New York City. 1941. Pp. xxvii + 178.

TERRA TREMUIT. Offertory for Easter. Chorus in Octavo form for Soprano, Alto, Tenor, Bass. By Philip G. Kreckel. J. Fischer & Brother, New York City. 1941. Pp. 4. Price, $0.15.

THE EDUCATION OF SISTERS. A Plan for Integrating the Religious, Social, Cultural and Professional Training of Sisters. By Sister Bertrande Meyers, Ph.D. Sheed & Ward, New York City. 1941. Pp. xxxiii + 255. Price, $3.75.

COMMENTARIUS IN SUMMAN D. THOMAE. De Sacramentis in Speciali. De Novissimis. Opus conscripsit Augustus Ferland, p.s.s., in Sacra Theologia et Philosophia Doctor Academiae Canadensis S. Thomae Aquinatis Sodalis In Universitate Montis Regii Professor. Praefationem confecit Clemens Morin, p.s.s., in Facultate Theologiae Universitatis Montis Regii Professor. Grand Seminaire, Faculte de Theologie, Montreal, Canada. 1940. Pp. xxviii + 617.

THE YEAR'S LITURGY. The Sundays, Feriae and Feasts of the Liturgical Year. Volume II: The Sanctoral. By the Right Reverend Fernand Cabrol, O.S.B. Benziger Brothers, New York City. 1941. Pp. vii + 408. Price, $3.50.

THIS WAY HAPPINESS. *Ethics: the Science of the Good Life.* By the Reverend C. P. Bruehl, Ph.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xiv + 241. Price, $2.50.

MASS IS A SACRIFICE. By the Reverend H. E. Calnan, D.D. Pp. 22. *The Pope and the War.* By Denis Gwynn. Pp. 24. *Can I Change My Religion?* By the Reverend G. J. MacGillivray, M.A. Pp. 16. *A Little Book of God's Love.* Pp. 18. The Catholic Truth Society, London, England. 1941. Price, two-pence each.

SOCIAL DOCTRINE IN ACTION. A Personal History. By the Right Reverend Monsignor John A. Ryan, D.D., LL.D., Litt.D., Director, Social Action Department, National Catholic Welfare Conference. Harper & Brothers, New York City. 1941. Pp. vii + 297. Price, $3.00.